

THE
CONGREGATIONALIST

Boston Thursday 24 June 1897

Si jeunesse savait! Si vieillesse pouvait!

IF YOUTH COULD KNOW

*If youth could know, what age knows without teaching,
Hope's instability and Love's dear folly,
The difference between practicing and preaching,
The quiet charm that lurks in melancholy;
The after-bitterness of tasted pleasure;
That temperance of feeling and of words
Is health of mind, and the calm fruits of leisure
Have sweeter taste than feverish zeal affords;
That reason has a joy beyond unreason,
That nothing satisfies the soul like truth,
That kindness conquers in and out of season—
If youth could know—why, youth would not be youth.*

*If age could feel the uncalculating urgency,
The pulse of life that beats in youthful veins,
And with its swift, resistless ebb and surge
Makes light of difficulties, sport of pains;
Could once, just once, retrace the path and find it,
That lovely, foolish zeal, so crude, so young,
Which bids defiance to all laws to bind it,
And flashes in quick eye and limb and tongue,
Which, counting dross for gold, is rich in dreaming,
And, reckoning moons as suns, is never cold,
And, having nought, has everything in seeming—
If age could do all this—age were not old!*

*Written for The Congregationalist by
SUSAN COOLIDGE*

THE BUSINESS OUTLOOK

The signs multiply from day to day that the general trade situation in this country is on the mend. The movement of merchandise is fair, the principal thing needed being an advance in prices of staples and commodities. It would be difficult to make many believe that goods were moving in as large volume as in 1892, yet such is the case. Business men at first sight don't understand how this can be so, because they do not look at tonnage figures but at those representing profits.

In the latter, it must be admitted, that for the past three or four years the margin has been dwindling. However, production has been curtailed as one of the results of the lack of profit, and there is every reason to believe that the situation has been cleared to such an extent as to make a gradual rise in commodity values inevitable. In this connection it should be remembered that a comparatively small advance in prices will mean a great deal as to the margin of profit for manufacturers.

The encouraging feature of the whole business situation is that orders for goods for fall delivery are increasing and at steady prices. The movement thus far, or rather the volume of orders, exceeds that of a year ago. This is, of course, very gratifying, and it is thought that if the tariff bill can be disposed of during the early days of July the fall season will be a very active one. The improvement in iron and steel is maintained. Print cloths have likewise advanced a fraction, which is considered a forerunner of higher prices in all manufactured cotton goods. The latter, however, continue quiet, although a better inquiry in New York is noted. Crop prospects are promising, and the wheat harvest is expected to be large.

In the stock market, while a reaction in prices has been expected, the feeling remains confident and bullish in the extreme. The bettering trade conditions, together with the prospect of an early settlement of the tariff, make Wall Street interests inclined to speculate on the long side of the market. There are, moreover, very good indications that the stock market is in the hands of big men who have started the present upward movement for big profits, and that, barring some unforeseen contingency, values will continue to be manipulated in an upward direction.

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THE CONGREGATIONALIST

Volume LXXXII

Boston Thursday 24 June 1897

Number 25

DR. DUNNING'S

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WHEN Queen Victoria came to the throne Martin Van Buren, the first President of the United States who had taken no personal part in the war of the Revolution, had just been inaugurated. Side by side, with not infrequent misunderstandings, but no open contests, the two countries have in sixty years grown in numbers and in power, the differences of government being indicated by the fact that the English queen, during her long reign, has been in official communication with seventeen different Presidents of the United States. Americans look on with cordial sympathy and good feeling while our neighbors across the sea are celebrating with religious rites and civic pageantry the completion of these long years of the queen's service to her people, and wish her many happy days of peace in which to enjoy the loyal affection of her subjects. If, because we are not Britons but Americans, her position as head of one of the greatest of modern empires appeals less to us than her private character, and her unaffected piety and loyalty to duty more than her, to us, anomalous and doubtful position as "head of the church," we are none the less sincere in our hope that she may still serve her generation with a wisdom that makes for peace, and that the awakened imperial self-consciousness which has come to her subjects all round the world in these jubilee days may serve to make them strong for righteousness and considerate of the rights and needs of the weaker peoples of the earth.

We noted briefly last week the conviction and sentence of a Boston clerk and contractor for stealing from the city by falsifying pay rolls, but the matter deserves a somewhat larger notice. Apparently these two men had learned in a bad school of politics to draw a distinction between cheating and cheating the government. To steal from an individual, according to this way of thinking, is disgraceful and well deserves the penalties of the law, but to steal from all the individuals of a neighborhood organized as a city or a State is well enough,

if only it be done so quietly or cleverly as to elude attention. Theft from a neighbor is larceny, but theft from neighbors is a legitimate exercise of wit and skill. There is great power to salve the conscience in that single letter S. How often do we hear it said of a political leader high in public life that he is an "honest" man, by which is not meant that he is strictly scrupulous in all his relations to the public, but only in his relations to individuals. He would not steal from or be careless of your private estate, but he connives at carelessness and theft from your public estate, and perhaps builds up his own political fortunes by promoting notoriously unfit men for places of public trust. It is as a blow to this false and corrupting distinction of morals (or rather of immorals) that we welcome the conviction and punishment of these two particular robbers of public funds.

It is noticeable, we think, that more of our churches than formerly are observing the anniversaries of their foundation, and are doing this in a more intelligent and enjoyable manner. This is wise. It causes some trouble to make ready for such a celebration, but it pays well. There is an evident quickening of interest in the church. Many well disposed but hitherto not specially enthusiastic towards it become zealous. It does all good to see something of the living ex-members, and to hear from those who cannot be present. It enkindles more heartily the loyalty of the young people to the church. It makes plain in an agreeable way something of the fraternal feeling for the church which neighboring churches cherish. It has real value in helping to impress upon the whole community the importance of the Christian religion to one and all. The church which neglects such observance may think the matter trivial and imagine that it does not lose very much. But it loses more than it appreciates. Let it once do honor to such an occasion and it will understand how real, even if somewhat indefinable, the benefit is which is gained. The older churches of course possess records of chief historic interest, but even the young churches soon grow to have abundant reason for proper self-congratulation in their retrospects. Let the custom, already very common, become universal.

It is usually half hearted belief that fears discussion. Men who are sure of their ground do not expect to be swept off their feet by gusts of opposition. Truth is best established by free utterance of all honest views concerning it. To any of our readers who profess alarm because we admit diverse views to our columns, or because we do not give with every contributed article a positive utterance of our own position on the subject treated, we commend Milton's counsel, which is as appropriate today as it ever was:

Though all winds of doctrine were let loose to play upon the earth, so truth be in the

field, we do injuriously, by licensing and prohibiting, to misdoubt her strength; let her and falsehood grapple; who ever knew truth put to the worse in a free and open encounter? . . . She needs no policies, nor stratagems, nor licenses to make her victorious; those are the shifts and the defenses that error uses against her power; give her but room and do not bind her when she sleeps.

Philosophy offers strong reasons to hope that all men ultimately will be saved. Salvation is assuredly offered to all mankind. And He who offers it is almighty. But so long as the acceptance of that offer depends on the will of those to whom the offer is made, no man has yet appeared who understands human nature well enough to declare with authority that salvation will ever be universally accepted. The only one who could do this is the man Christ Jesus. And he has not done it. To our view, Dr. Packard's Appeal to the Highest Court, printed on another page, is so far unanswerable. Candid study of the words of Christ convinces us that he was moved in all his mission to earth by the consciousness that sinners against God's law are in real and awful peril of endless moral death, and that refusal of his offers of deliverance aggravates that peril till, when continued long enough, there is left no ground for hope. In the face of Christ's teaching, as we understand it, to proclaim the final salvation of all men would be to assume a responsibility from which a thoughtful Christian would recoil. Whatever argument for it we may find in philosophy, it was not Christ's teaching, and therefore it cannot be ours.

It is a mistake to suppose that the occasional and too frequent instances of lynching in the United States are due to a spirit of lawlessness peculiar to this country. They spring from a disregard of law, of course, but the same thing exists and manifests itself in much the same way in other countries. Moreover, lynching, bad as it is, is not as bad as assassination, which is common in some countries. Lynching is not the act of an individual, but of a body of men, sometimes a multitude, and often, among us, of a body of men who, however mistaken, are eager to vindicate justice, for which they deem legal process too slow or too uncertain. We condemn lynching unqualifiedly. It is a disgrace to civilization. Yet it is not quite as evil as some of our foreign critics suppose. But it is high time that it were caused to cease. We do not wonder that our colored fellow-citizens, who have furnished too many victims, are aroused on the subject or that their gatherings of clergy are discussing it afresh. Their public protests and resolutions and those of other upright citizens doubtless will do good. But there never will be any satisfactory remedy except the general fortifying of reverence for law and good order in all our communities. The lesson needs enforcement that law must be obeyed because it is law, and that no man, no matter how wise and good in other respects, may venture to disregard it. Then evil laws

will be quickly modified or rescinded, and all lawbreaking will come to be regarded with as much abhorrence as most breaches of the law now receive. This is Christian, as well as civil, common sense.

THE MOON OF LEAVES

The pluvial days of early June were not encouraging to wanderers in wood or meadow paths. By way of compensation, however, they have brought the foliage everywhere to an unwanted perfection of luxuriant beauty. The desiccating winds and scorching heats of breathless summer days have not begun their work and clouds look down upon such leafage as our hurrying climate seldom waits to show. In the calendar of those who love the open sky and the wood dimness, this month of the meadow's growth and the full wood shadows is emphatically the moon of leaves.

The world is like a festival. Its ways seem full of merry crowding folk in gala dress, bent upon making use of every moment of the favorable time. The strength of youth is in its out-reaching of boughs and up-springing of grain. It is a busy world, but not too busy to listen for the wind's music and the bird's ecstasy of song. It is no longer necessary in this perfection of June leafage to pick and choose the point of view. The world for once is beautiful wherever grass grows and trees lend their shadow and water runs.

The meadows are gay with moon daisies and buttercups and clover, while the worn-out fields make their protest against starvation with spikes of sorrel in ruddy background for sparse blades of meager grass. The eye wanders delighted over an infinitely varied beauty on rounded slopes and in the lush growth of hollows. All trace of harsh or broken outline has for the moment disappeared from field and hill, as the rough strength of a man's life is sometimes rounded out by the growing enthusiasm of affection. Then comes the wind who, man like, tends to become a poet in the spring, and invents new pictures of harmony and beauty. The waving grasses yield, but will not yield too far. They return to bow their heads again to the wind's piping in a continual play of strength and fragile beauty. It is worth while to grow, if only for a happy day of June, and we may hope that the life of man more precious than any other of God's works may outlast its perishable beauty, even though "in the morning it is like grass that groweth up. In the morning it flourisheth and groweth up. In the evening it is cut down and withereth."

This, too, is the hour of perfected beauty in the hemlock woods. To enter their cool shadow is like stepping from the full sunlight of the street into the dim, religious light of some great church. The lofty columns that uphold the roof and the floor, strewn with cones and needles, have attained their summer hue of warm cinnamon red. A light rain of falling needles tells us that the wind is busy and that it is ripening time. This stirring wind, although not felt, is seen even here, indeed, in noiseless swaying of tree trunks and moving outlines of the sunbeams on the broken floor. It is shadow that moves, not light, is the lesson of the hour of forest worship. The light shines on, ready to enter at all openings which are made for it. Clouds are eclipsed. Night is but the hiding of the earth in its own shadow. Above all and

behind all the sun is shining in serenity of strength.

What can the bumblebee be wanting in these cool shades that he goes stumbling about among the roots and stones? Surely he has no liking for the green worms that let themselves down by long threads from the hemlock boughs for the convenience of the catbird, who flies nestwards with his beak full of choice, wriggling morsels. There is food enough, too, for the phoebe, lover of shadows, who hovers with quick wing strokes, hawking for the gnats that show in the sunbeams, and then perches upon a jutting point of rock and goes through his wagtail drill with practiced skill and complete self-satisfaction.

Across an open glade on the hilltop flies posthaste a rose-breasted grosbeak, but stops short and dodges into a tree at the sight of mortals resting in the neighborhood of his nest. There he sits, a spot of fire among the leaves, and wishes he were rid of us. How many generations of mortals must walk circumspectly and be on their good behavior before we can win the confidence of the birds? Perhaps some elimination of original sin and inherited suspicion may be necessary on both sides. The worst of it is that all gayly painted birds, like the grosbeak, have reason just now to be especially afraid of human women, who postpone the growth of their own wings by wearing those of slaughtered birds upon their hats. What shall we do if we cannot put our sisters forward as types for the birds of what is most trustworthy and compassionate among men?

Outside and above the dim wood spaces the hemlocks are clothed in that fresh summer dress which makes them for a while the most beautiful and cheerful of all our forest trees. Against the background of the darker green of last year's foliage and the soft blue of the summer sky their drooping, wind-tossed feathers are the embodiment of youth and grace. An open wood glade in their inclosure filled with young oaks and birches, with foreground of green moss and sparse rock grass, over which the white clouds move and dissolve in the faint blue sky, seems overflowing with glad life.

Yet even here man is regarded as an intruder. A gray squirrel hurries away with interrupted leaps. A chipmunk, homeward bound across the rocks, squeals with sudden fright and flings himself into his hole, at whose mouth his head presently emerges and remains fixed, unnoticeable but for the bright eye, white eyelid mark and rigid whiskers, studying the monsters on the rocks. After long vigil, which we sustain with much less patience than his own, he musters courage enough to stealthily emerge halfway and leap over the bare floor of hemlock needles toward the shelter of a bush. A chewink peeps out from the bushes and is gone again. The crows' low flight through the treetops is turned aside by the unwelcome presence. Only the bees and butterflies, each in its own fashion, industriously and aimlessly show their disregard of man.

The trees reach over to narrow or close in the woodland paths. The dewberry vines are all in blossom at our feet. Overhead a tulip tree lifts up its multitudinous cups. Through wood openings long slopes of a meadow snowy white with daisies gleam in the warm sun. A turn of the path brings us out at last to the full splendor of sunlight on the open fields. A poet might have

imagined April, or perhaps October, but who could ever have risen to the daring imagination of the unstinted and impartial beauty of the moon of leaves.

THEOLOGICAL RESPONSIBILITY

The doctrinal basis of fellowship of Congregational churches as declared by the constitution of our National Council is that they "agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice; their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical." On this broad but safe platform Congregationalists by mutual consent stand together in common fellowship.

Within these limits there is room for decided differences in theological belief, and such differences have marked the successive stages of Congregational history. Parties have always existed within the denomination, and often representatives of one party have claimed exclusively to represent the entire body. Their interpretation of the Scriptures has seemed to them the only one in proper accordance with the great doctrines of the Christian faith. Not to go back of the present century, we may recall the sharp contention between Old Calvinists and Hopkinsonians, which would probably have resulted in the founding of two theological seminaries in Massachusetts had not the opposition to Unitarianism, which was then beginning to assert itself, brought both parties to unite against a common foe in forming Andover Seminary in 1808. Less fortunate was the issue of the conflict between Taylorism and Tylerism, which a quarter of a century later led to the founding of a second theological school in Connecticut, now Hartford Seminary. These contentions, once so intense as to destroy friendships and lead Congregational ministers to denounce one another to the Christian public, have so completely passed away that few now living could explain the differences of belief which caused division. Yet these are only two out of many illustrations. In the council of 1885 it seemed as though no statement of faith could be formulated on which all the delegates could agree, and the adoption of the Burial Hill Declaration was regarded as averting a grave danger of division. The affirmation of Dr. Budington, six years later, at the National Council in Oberlin—"we stand on the grave of buried prejudices"—has become historic. Yet new prejudices are continually arising, and some brethren are as ready to nurse them as others to dig their graves. Each time a notable funeral of this kind occurs there is great rejoicing in the new sense of unity as evidence of a larger bestowment of the Holy Spirit.

Present differences seem far more vital than those which are past, but not more vital than they seemed to contending brethren of those times. *The Congregationalist* is often urged to place itself squarely with one party or another within the denomination. It is admonished, on the one hand, that the traditional belief in the history of the Bible must be maintained; that a particular theory of the atonement must be defended; that the nature of future punishment must be clearly described and the beliefs which men must hold in order to escape it; and that if the editors of this paper do not do these things, we are shirking our

theological responsibility. Further, we are told that we ought to point out the men who do not hold our views and warn the churches against their leadership.

On the other hand, we are exhorted to place ourselves in the front of advance movements in theology; to welcome and spread new light; to wake up to the fact that many of the theological beliefs of the past are already discarded; and to let the public know who the men are who retard the progress of the kingdom of God and how completely they are being left behind. We are assured by our friends in both parties that, if *The Congregationalist* would take its stand firmly on the positions they hold, it would demonstrate its ability for leadership and command greater confidence. It is even intimated that we might suppress or perhaps drive out of the denomination those who hold views which some of the brethren regard as unsound.

We are not ambitious to gain any such partisan leadership. We hold firmly to "the great doctrines of the Christian faith." We believe not only that those within the Congregational denomination may stand in fellowship on the basis of these doctrines, but that other denominations who hold them might come into closer relations, and thus hasten the advance of Christ's kingdom on earth. We hold our own views conscientiously, and we differ from some of those held by some of our brethren. But we labor and pray for this larger fellowship of believers in Christ. We believe that truth will be more firmly established by the union than by the division of disciples, and that greater knowledge of God will best be attained by giving respectful consideration to every discovery of him which those who profess to obey him claim to have made; and that the old saving truths of the gospel will most prevail through fair and candid discussion of them with brotherly spirit toward all disciples of Christ. We do not believe that enthusiasm for those truths is fostered by charges of heresy or threats of destroying the influence of those who bear the same Christian name, and who stand together outwardly as mutually accredited teachers of truth. Our faith is strong that the Holy Spirit, fulfilling the promise of Christ, is guiding his disciples into all the truth. To this guidance we reverently yield ourselves, and rejoice in the fellowship of those in whom the same Spirit is working, though with diversities of operations. We do not seek to avoid our theological responsibility. We remember the apostolic counsel, "Be ye, therefore, of sound mind." We would not forget the exhortation which accompanies it, "Above all things, being fervent in your love among yourselves." We are confident that theological problems will best be solved by "giving diligence to keep the unity of the Spirit in the bond of peace."

THE TYNGSBOROUGH COUNCIL

In our columns of church news we make mention of the recent ordination of Miss Sarah A. Dixon in Tyngsborough, Mass. One or two special features of the proceedings of the council deserve comment.

It is not usual for women to become pastors of Congregational churches. Already, however, there are nearly thirty women on our list of pastors, and several others have been regularly licensed to preach. Probably the number of women in the pastorate

never will become large among us, but experience now has shown that there is no sufficient reason in the nature of things why some women may not make useful pastors. Every case must stand upon its own merits. Miss Dixon, who was a Methodist until she joined the Tyngsborough church a few days before the council, has passed creditably through both the academic and the theological departments of Boston University. She made a fine appearance under examination for ordination and seems abundantly qualified for the pastorate.

A peculiarity of this council more noticeable than its approval of a woman is found in the facts that a Baptist and also a Methodist church were invited to membership, and that three of the eleven individuals called were not Congregationalists. Seven of the thirty-three members present were not of our own order. The invitation of members of other branches of the church to sit in Congregational councils called for our own business is not absolutely unprecedented, but it is a mistake. The end sought to be obtained, usually to express a commendable spirit of fraternal courtesy, can be gained otherwise. Such an invitation is an example of looseness in practice which should not be approved. Only Congregationalists have any right to conduct our own denominational affairs, especially in inducting our pastors and extending our fellowship. To permit others to vote upon applicants for a place upon our official list of ministers is clearly inconsistent, however well intended, and is equally perilous.

In this instance, however—unless it be used hereafter as a precedent, as it should not be—no great harm is likely to result. The council, although not a pure and proper Congregational council, was Congregational in its large, controlling majority. The candidate also had become a Congregationalist by joining the Congregational church inviting her to its pastorate. Moreover, the representatives of other denominations courteously and carefully avoided influencing the action of the body. No criticism should be made upon them. The Baptists declined to vote, and the Methodists only voted after special request and in a complimentary way, without a possibility of altering the result.

The exceptional character of the council lay chiefly in the membership of some who are not Congregationalists. When the presence of such friends is desired, why do not our churches invite them in the letter-missive to come as honorary members without the right of voting? The compliment paid them then would be equally sincere and acceptable and no question of irregularity could arise.

LIVING IN THE LIGHT OF GOD'S KNOWLEDGE

Ignorance always causes the feeling of being at a disadvantage, sometimes of absolute helplessness. The wisest often appreciate this most keenly, because they understand better than others how much there is to be known. Their superiority over others in wisdom they see to be comparatively small, while nobody else appreciates as they do the magnitude of the possibilities of knowledge. This consciousness of ignorance, by whomsoever felt, is depressing. It sometimes almost unnerves us.

There is relief, however, in the thought of the divine knowledge. God knows all

things and, so far as his wisdom is necessary to us, it is at our service freely and fully. If we are trying to live in unity of spirit with him and to do his will, the wealth of his wisdom is available by each of us, no matter how humble or needy we may be. He will not dispel for us all the mysteries or solve all the problems which perplex us. That would be to enervate us and to rob us of the opportunity of cultivating faith and courage. But so far as our honest study and earnest effort in our own behalf needs the enlightenment which he alone can afford, we may depend upon receiving it.

To realize that he who is our creator, our daily guide and ruler, our tenderest friend, knows all things and means to use that knowledge for our good is full of comfort. It is a help in the hour of temptation. We are checked, when likely to yield, by the recollection that the divine eye is upon us and that all the consequences of our sin are foreseen by him. It is a help in the day of trouble. It is consoling in some degree to be sure that God knows why we have been afflicted and how good can be made to result from our bitterest trials. Whatever knits us closer to our Heavenly Father is of present, permanent and the utmost benefit, and our consciousness that he is all-knowing as truly as all loving helps to bind us fast to him.

Even the consciousness that he knows our follies and our faults should have the same effect. For we may remind ourselves that he understands, as no one else does, our struggles against sin. He knows of the secret inner strifes, the penitent resolutions to try again and again, the shame which we feel when we have been overcome, and the longings for goodness which, in spite of the evil within our hearts, we have. Yes, the more we reflect upon the divine knowledge, the better we comprehend that it throws steady light upon our human way.

CURRENT HISTORY

Hawaiian Annexation

The President's message accompanying the Hawaiian annexation treaty lays stress upon the long history of commercial and political relations and the offers of cession by the Hawaiian Governments in 1851 and 1893. Of the antecedent missionary relations the message, wisely, perhaps, says nothing. Most significant for the light it throws on the historic attitude of our Government is the answer of 1888 to the proposal for a joint guarantee of the neutrality of the islands by the United States, Germany and Great Britain declining on the ground that the relation of the United States to the islands was already sufficient for the end in view. The conditions of the problem have changed rapidly in the past few years, especially by the development of land hunger among the great nations, the relation of the reciprocity treaty to American commercial and agricultural interests, the development of a colonizing spirit by the Japanese and the proved capacity of the Hawaiian republic to sustain itself as a government with which it is safe to treat. The ex-queen Liliuokalani has filed a protest, but can hardly, after her abdication, be regarded as a factor in the problem. How it looks to the people of American blood and sympathy in Hawaii is indicated by an extract from the *Honolulu Friend*, which we print in the department of Current Thought this week.

The Treaty

The treaty itself provides for the absolute cession of the islands. We are to assume all government debts and obligations, not to exceed \$4,000,000, and to receive in return all government rights, lands and public property of every kind and description, the revenue and the proceeds of sale of which, except so far as used for the civil, military or naval use of the United States or local governments, is to be used solely for the benefit of the inhabitants of the islands for educational or other public purposes. Until Congress acts, the power of appointment to public office in Hawaii is vested in the President of the United States. Hawaiian foreign treaties are abrogated, but municipal law continues subject to the approval and amendment of Congress. Further Chinese immigration is prohibited, and the Chinese in Hawaii are excluded from the United States. Five commissioners, at least two of them residents of Hawaii, are to recommend legislation to Congress.

Public Opinion and the Treaty

So far as foreign interference is concerned there is a clear way for the treaty. Japan will, no doubt, make the best claim she can, but Count Ito, in an interview in London, has publicly announced that Japan will not create international difficulties in connection with Hawaii, and he undoubtedly knows the mind of his own government. The real difficulty which the scheme of annexation must encounter is in the division of American public opinion. The treaty contemplates the creation of a territory to be governed very much as the District of Columbia is governed, by the direct action of Congress but outside our continental bounds. By accepting oceanic territory we give bonds to become a naval power. Evidently we have come to the dividing of the ways. We must at last abdicate the real but undefined control which we have had over Hawaii, or we must assume full responsibility for its future, with all the resultant complications of our own political life, some of which are so threatening as abundantly to justify hesitation, if not actual refusal, to favor annexation. This is our dilemma, but the dilemma of Hawaii is that, if she cannot throw herself under our protection, she will be completely Japanized inside of a decade. The Americanization or Japanization of the islands is the question under debate, and it admits of no further postponement.

The Minister to Spain

The President, after long delay, has at last found a minister to Spain in the person of Gen. Stewart L. Woodford of Brooklyn, who has had considerable experience in public office as member of Congress and lieutenant governor of New York. The only criticism which we are disposed to make upon this appointment is that General Woodford is said to be totally ignorant of Spanish, a serious handicap for the delicate and difficult negotiations upon which he must enter. There are numerous and conflicting reports in regard to the instructions which have been given him by the President, but we have seen nothing to indicate that there is any purpose of an immediate departure from the course of the Government thus far in dealing with Spain and Cuba. Indemnity will, no doubt, be demanded in individual cases like that of Dr. Ruiz, an American citizen, who died in solitary confinement in a Cuban prison, and

the good offices of our Government will probably once more be offered with a view to procuring something like the autonomy enjoyed by English colonies for Cuba, but we question the truth of the bellicose rumors which have been so common. How much we are affected by the state of war existing in the islands is indicated by the shrinkage in trade from \$102,864,204 in 1893 to less than \$20,000,000 for the present year; and by the refusal of the American steamers to accept Captain-General Weyler's paper currency in payment of freight, which has forced the Cuban merchants to charter a line of steamers of their own.

Diplomatic Affairs

The Porte has at last definitely accepted President Angell as American minister to Turkey, and the country will hope for a speedy adjustment of the pending claims against the Turkish Government from his knowledge, dignified firmness and wide diplomatic experience. The missionaries especially are assured of a sympathetic, if impartial, representative at the court of the sultan.

Ex-Secretary of State John W. Foster has been successful in negotiating with Russia for the better protection of seal life in the north Pacific and Baffin's Bay. He will next seek to arrange with Japan, leaving only England of the four north Pacific Powers to be dealt with later. England's refusal to enter into negotiations has been in the interest of Canada, whose sealers have done most of the mischief by the destruction of seal life in the open sea. Perhaps after the others agree England may, in the interests of her world-wide diplomacy, force her Canadian subjects to hear reason. The mission has given opportunity for a display of Russia's traditional friendliness to the United States. The *London Times* recently expressed the feeling that Great Britain had been slighted by the prior application to Russia, but Commissioner Foster takes occasion to explain diplomatically that he passed by London because it was the time of the queen's jubilee, when it would be difficult to get a hearing for business from the overoccupied British statesmen.

Victoria's Celebration

The queen's jubilee week began appropriately with religious services in Windsor and London, and, in fact, wherever there are English people and an English church. The queen's own special service was held at St. George's Chapel, Windsor. The Empress Frederick of Germany, the queen's oldest daughter, was her attendant, and there were present only a part of the royal family with a very few invited guests. The service itself was simple and solemn and was followed by a display of that strong family affection which has endeared the queen to her people. At the same hour the Prince of Wales, as his mother's personal representative, attended a fuller service in St. Paul's Cathedral, accompanied by the visiting royalties and special representatives of other governments, while the two Houses of Parliament assembled for worship, the Commons at St. Margaret's Church, under the shadow of Westminster Abbey, and the Lords in the Abbey itself. We have printed elsewhere the special prayer appointed for these services. The hymn written for the jubilee by the Bishop of Wakefield is neither better nor worse than the average occasional hymns written for special days by people who are without much poetic gift.

The Second Day

Monday was the day of the queen's solemn entry into the capital. She left Windsor in the morning, and her special train was never out of sight of groups of her subjects who had assembled along the track to see her pass. At Paddington Station she was received by the vicar of the parish with an address of welcome, to which she handed him a written reply. Her progress through the streets, in its popular welcome and acclaim, must have satisfied the most enthusiastic of royalists. Arrived at Buckingham palace she received the special envoys in the afternoon, and entertained them at a banquet in the evening. Special Ambassador Reid presented President McKinley's dignified and cordial letter, and the queen in reply expressed her sincere thanks to the President and "the great nation of our kinsmen." The list of jubilee honors proves to be a meager one. All the colonial premiers are made privy counsellors, and knight-hoods are given to a number of colonial judges, thus emphasizing the note of imperial unity and extension which has been dominant in the feeling of the jubilee thus far. The queen, in spite of all rumors to the contrary, seems to be in good health for a woman of seventy-nine, and the stories of her intended abdication are denied.

Peace Negotiations

The first sign of real progress toward the conclusion of a treaty of peace between Greece and Turkey comes in the reported letter of the Emperor William of Germany to the sultan advising him to withdraw his troops from Thessaly as soon as possible. The evacuation of Thessaly being determined upon, with a slight rectification of the frontier giving the crests of the mountains to the Turks, the indemnity and the right of Greeks in Turkey to trial before their own consular courts come up for settlement. The amount of the former is apparently to be determined by the capacity of Greece to pay, and will probably become a lien upon Greece in the hands of Russia by its transfer to her in part payment of the Turkish indemnity outstanding from the last Russian war. There will probably be some yielding of the rights of Greeks in Turkey also, but not of their freedom from the authority of Turkish law—a point which the Powers cannot afford to yield for the sake of their own subjects in Turkey.

Fatalities and Casualties

The destruction caused by the earthquake in India proves to be much more serious than the first accounts revealed, especially in Assam, on the southern foothills of the Himalayas, and will add materially to the difficulties from famine under which India is suffering. The city of Tehuantepec in Mexico has been destroyed by earthquake shocks which were severely felt as far north as San Francisco. Wind and rain have wrought widespread havoc in France and Spain. At Asnières, near Paris, a fair was in progress. All the machinery of business and pleasure was completely demolished, several lives were lost and many were injured. At Calgary in the Canadian Rocky Mountains a cloud-burst flooded the lower part of the town and swept away houses and bridges. At different points in the West, as far to the East as Ohio, heavy storms have destroyed property and lives. At Roselle, Kan., the whole village was wiped out and at Burdette not a building escaped uninjured. In Lincoln, Ill., the storm demolished a large barn belonging to

the State institution for the feeble-minded in which a number of persons had taken refuge, killing four and injuring five others. At Newport News, Va., houses were blown down and there were many narrow escapes from death. Altogether the unusual meteorological conditions of the month seem to be still in evidence both in scorching heat in the South and destructive local storms of rain and wind in the West and North. The explosion of powder in one of the buildings of the Hazard Mill at Hazardville, Ct., instantly killed three workmen.

IN BRIEF

Anxious days these for fervent aspirants after doctorates of divinity. Peaceful days for those who don't care a button.

What a multitude of prayers for the good queen ascended on both sides the Atlantic last Sunday! Not all were couched in the stately language of the Anglican collects but they were none the less sincere and fervent.

By all means attend your college reunion if it be a possible thing. No institution is too strong to dispense with the expressed loyalty of its sons and no man or woman can afford to lose the quickening that comes from revisiting the college home.

Endeavorers all over the country will be setting their faces toward San Francisco during the next few days. The Boston special train starts next Monday afternoon and there will be probably about 500 Massachusetts delegates upon it. Other New England States will send out sizable companies. The convention is in session from July 7-12, and there is every prospect that it will be a noteworthy gathering.

A woman committed suicide in Calvary Protestant Episcopal Church in New York not long ago, and now the Episcopalians are debating whether the church must be reconsecrated. If the consecration depends upon the acts of strangers we should think there was such a need. If it depends upon the reverence and devotion of the worshipers we do not see how de-consecration could be possible without their act.

The right of the resident public to consideration in the disposal of the water front has begun to find recognition in New York. The first of the new playground piers, the lower floor of which is given up to merchandise but the second to public recreation, was opened not long ago. In the torrid heats of the New York tenement district in summer the relief and pleasure which this simple provision will bring must be worth a great deal more than it can possibly cost.

The Congregational Union of Canada, whose meeting in Kingston is reported on page 911, introduced a pleasant innovation in giving up an hour one morning to the women. Mrs. Macallum, president of the Woman's Board, presided, and the addresses of the women are said to have converted several of the ministers present from their hostility to the prominence of women in public meetings. If the women accomplish so much in missions, it must always be profitable to the men to hear what they are doing.

A picture is before us of the proposed new mission house of the California Chinese Mission of the A. M. A. We hope the association can secure it free from debt. It can be had only by direct contributions for the purpose of those who would see the project accomplished. At any rate so good an opportunity and so important a work are set forth in the circular which presents this picture that every pastor who receives it ought to give it his considerate attention. It is under the wise and experienced management of that well-known veteran, Dr. William C. Pond.

The decision of the Court in the remaining contempt cases in Washington follows the precedents set in the acquittal of Havemeyer and Searles. The newspaper correspondents, Shriver and Edwards, were both acquitted under instructions of Judge Bradley, on the ground that they had not been legally summoned and that the question asked them was not pertinent. The judge refused to commit himself to the proposition that communications to newspaper men are privileged, which was one of the points raised by the defense.

Independence Day falls this year on Sunday, and the opportunity will no doubt be wisely used by ministers for the enforcement of the lessons of Christian citizenship. The National Christian Citizenship League proposes also that "all who love our country unite in observing Saturday, July 3, with rousing celebrations on definite Christian citizenship lines," offering free literature and suggested programs for the Saturday celebration, by Gen. C. H. Howard and others, and also suggestive outlines and messages for sermons, all of which may be obtained by addressing the league at 153 La Salle Street, Chicago.

The language of this country is English. This is getting to be common law as well as manifest destiny. In Pennsylvania Judge Bettler has just put the matter in form by refusing to approve amendments to the charter of a German Lutheran church by which it was proposed that English should be excluded from the services of the church, declaring that they were against public policy. He said: "The language of this State and this country is the English language, and this court cannot sanction or in any way approve an effort on the part of the German-speaking citizens composing St. Peter's Church to prevent their successors, if they desire to change the language spoken in the church to the English tongue, to do so."

Alaska is to be congratulated upon its new governor, Rev. J. G. Brady, who, like Sheldon Jackson, began his career in the Territory as a home missionary. Failing to secure recognition and support from the Presbyterian Home Mission Board for plans of industrial training which he found necessary for the development of his work among the Indians, he organized a business enterprise for himself, which has grown to large proportions and contributed to the success of training among the Indians, as well as to his own prosperity. Governor Brady knows the great Territory well by widely extended travel, is in full sympathy with the Christian work in it, and will bring his proved capacity as a business administrator to the service of its government.

Oklahoma was settled under picturesque conditions of sudden opening and immediate possession by a crowd of would-be owners who had been encamped under military restraint upon its borders. It has had a reputation for lawless life. We are glad to note that a revival, similar in its methods and effects to those of the "great awakening" in the raw colonies more than a century ago, has transformed life in many of its towns and villages. Preacher Johnston and his helpers, by God's grace, seem to have turned the course of life in the region near Hell Roaring Creek. In Ingalls the saloons have all been closed and former liquor sellers and outlaws become teachers in Sunday schools and men of Christian life. May the work deepen and extend and not in Oklahoma alone.

It was not until our issue of July 28, 1837, that we printed the news of the death of King William IV. and the accession of Victoria, just received by the packet ship, St. James, which had arrived in New York with English dates to June 20. Two weeks earlier the coming of age of the present queen and the announcement of her engagement to the second son of the Prince of Orange were in the English news, the later item showing that

false reports are not of recent newspaper invention. There is no editorial comment upon the queen's accession, but the paper of Aug 11 calls attention to the fact that the death of William severed the connection of Hanover with Great Britain, the former descending only to heirs male. This separation was one of the special blessings which the British owe to their queen, since the possession of Hanover could hardly have failed to entangle Great Britain in the wars of the continent.

We trust that the recent refusal by a Nebraska association to approbate a young man to preach, on the ground of un-Scriptural views of Christ and the future life, and its affectionate recommendation "that he seek more fully to know the truth as it is revealed in the Scriptures, that he pursue the full course of preparation in one of our accredited seminaries, and that he withdraw his application till the usual time in the seminary course," may suggest to other aspirants the desirability of becoming fully grounded in faith and knowledge before presenting their applications. The decision of the association that to allow him to preach "while holding such views would be misleading to him, would do him wrong, and would violate the confidence reposed in us by the churches," shows that it not only believes in an educated ministry, but appreciates its own responsibility in the matter. Would that all our associations were as careful!

The case of Herman Warszawiak, who has been a missionary to the Jews in New York under the care of the Fifth Avenue Presbyterian Church of that city, reached its end ecclesiastically when public announcement was made, last Sunday, of his suspension from membership in that church by its session, after trial upon charges of gambling and other immorality. The public protest of the suspended man's wife that her husband was innocent added a pathetic element to the scene, and she will have the sympathy of every one in her trials. It will be remembered that this was the man whose plausible words held the support of his pastor, Dr. John Hall, until it was shown, upon his application to be received into the presbytery of New York, that he had been seen entering gambling houses in Wehawken. Our Hebrew friends have had too much cause to complain of the character of a few of the agents whom Christians have supported in the effort to win them to Christianity. We are not to cease the effort to commend Messiah to his own people, but we ought to win their respect by the unblemished character of the messengers whom we send. A tainted agent creates more prejudice than he can possibly win favor.

The special collect used at the services in St. George's Chapel, which the queen attended, demands preservation among the choicest memorabilia of the current celebration. It runs:

Almighty God, who rulest over all the kingdoms of the world and disposeth of them according to thy good pleasure, we yield thee unfeigned thanks, for that thou wast pleased to place thy servant, our sovereign lady, Queen Victoria, upon the throne of this realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth and holiness, let peace and love flourish in her days. Direct all her counsels and endeavors to thy glory and the welfare of her people, and give us grace to obey her cheerfully for conscience. Let her always possess the hearts of her people, let her reign be long and prosperous and crown her with immortality in the life to come.

Appropriate as this is it hardly equals the regular collect which for sixty years has been offered twice a day in churches all over England. There are many of our readers whose eyes have moistened as they have heard it chanted in the great cathedrals:

Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish all her enemies, and finally after this life may attain everlasting joy and felicity through Jesus Christ our Lord.

The University of Kansas, a State institution, graduates a class of one this year—so low has political interference brought its reputation. In Texas the professors of political economy and kindred sciences, who have been teaching the facts of financial history and theory as generally accepted by the learned of Europe and the world, are under fire and will probably be driven out by the believers in free silver. In New England there is a concerted effort to force President Andrews of Brown University to resign because he is opposed to the exclusive gold standard. These are related facts, the meaning of which is clear. With the disappearance of academic freedom the prestige of any institution is certain to disappear. To come to the rescue of truth with violence is to lose the respect of the scholarly and ambitious. President Andrews's isolation among the teachers of the country is itself significant. The decline of State universities where freedom of teaching is hampered carries its own condemnation. A great institution can afford to hear both sides. Let the other side be represented, if possible, in Brown and Kansas and Texas, and in the long run truth is sure to win. The only teaching, by the way, which President Andrews does at Brown is in the department of moral and intellectual philosophy, in which he is notably strong, and where it is hardly to be expected that his financial heresies would find expression.

STAFF CORRESPONDENCE

FROM NEW YORK

Our Schools

The private schools of the city are closing their sessions for the summer, and the near-by end of the term of our public schools stirs up new interest in them and in plans for their improvement. In a speech before the Citizens' Union Prof. N. M. Butler urges that the first need of this commercial and manufacturing city is not so much classical as good technical, industrial and commercial schools. In these he says we are a whole generation behind England, France and Germany, "which protect their trade with brains and highly developed skill." Apropos to this idea is the announcement of Baroness Hirsch's proffer of \$90,000 for land and building on the East Side to enlarge the Hirsch Trade School so that it shall accommodate 400 Russian and Roumanian Jewish boys of sixteen years and over, to be taught the principles and practical operations of plumbing, carpentry, wood turning, house and sign painting, machine work and other trades, thus making the boys independent of trades' union tyranny. (Where are the men of wealth and far-seeing benevolence ready to enlarge manifold the facilities in this line for others than Hebrews?)

The successful experiment of vacation schools is to be tried in July and August for the fourth season on this side and the first in Brooklyn. Over there a company of energetic ladies, with the superintendent's hearty co-operation, is raising the money for one school to begin with, to hold a daily session from 8 to 11 A. M., in one of the schoolhouses. It is to be called the "Brooks Vacation School," in honor of Professor Brooks of Harvard, whose lectures on the results of the Boston experiment moved the ladies to undertake this work.

On this side the Society for Improving the Condition of the Poor, which has hitherto had the project in hand, is asking for \$10,000 to carry on ten schools, if practicable, for six weeks, the children to be kept out of the streets and taught, not so much

in the usual school studies as in various manual arts by which they can earn an honest living. Last year more than 109,000 were taught at a cost of less than ten cents a day for each—schoolhouses being used free of charge.

The Brooklyn board's estimate of cash needed for 1898 is \$3,296,829 for its 117 public schools with more than 3,000 teachers, and has secured legal authority to expend it. The number of different pupils taught last year was 153,391; average daily attendance 106,449.

Our Universities

Columbia opened her 143d Commencement with a baccalaureate sermon from Rev. Dr. Huntington of Grace Church. His theme was Facing the Evil Day. The graduating services, after prayer, began with an inspiring address by President Low, urging every young man to make the most of himself by doing his best for his country and his time. The university is rich in prizes, and the winners (thirty or so—more than a quarter of them went to the ladies of Barnard) were named amid great enthusiasm. The degree of B. A. was conferred on fifty young men and twenty ladies; that of LL. B. on seventy-two; M. D. on forty.

New York celebrated its sixty-fifth year's close with a baccalaureate by Dr. Schenck from Eccle. 3: 25, another timely, impressive and stimulating discourse. About a dozen prizes and fellowships were allotted and 335 degrees conferred—109 in the medical, 142 in the law and eighty-four in the other departments. The degree of Doctor of Pedagogy (given after four years of successful teaching) was conferred on four ladies, that of LL. D. on one lawyer and D. D. on two ministers.

Our Hopes

It is now more than a week since Pres. Seth Low, in answer to inquiry from the Citizens' Union, expressed his probable willingness to accept a nomination for the mayoralty of greater New York on these conditions: that the nomination should be so united and hearty that its acceptance would be a unifying force among the friends of good government in the city, and that if elected he should be untrammelled by any obligation whatever except that of his judgment and conscience and the mayor's official oath to make the interests of the city the paramount concern in the discharge of every duty. This characteristic letter at once put heart into the thousands of citizens whose first choice he is and has been, but who were hopeless or doubtful of his acceptance. He has not yet been nominated, but his availability has, since his letter, been the one matter of discussion in all parties and cliques. How to secure his election is the question with those who seek the new city's best welfare; how to defeat it is puzzling the brains of those who see in the new city only larger opportunity for plunder and for vicious indulgence. The election will be the most important action to which the city has been called since the war, if not in its entire history. On the result hangs the question whether enlarged New York shall henceforth be a safe city for honest, law-abiding people to live in, or a den of thieves of the Tweed stripe and a cave of Adullam for the vile outcasts of all nations. The hearty union of feeling for Mr. Low among decent citizens of all parties is very encouraging, but Tammany is not going to be denied the handling of so many millions without des-

perate resistance. Her Croker is leaving even his dear race horses to come home and rally the corner groggeries, the gambling dens and hiding holes of criminals, to prevent an administration that would make life a burden to Tammany and its entire constituency. Good men and women are hoping for Mr. Low's nomination and election, and praying that it may not be defeated by selfish party plotting and dicker-

HUNTINGTON.

A NEW DEPARTURE IN CONGREGATIONALISM

A HINT FROM THE ANTIPODES

BY REV. FRANCIS E. CLARK, D. D.

To find the particular new departure of which I write we must go to the opposite side of the globe—nearly to the antipodes—to be more exact, to the city of Durban in the colony of Natal. There are four Congregational churches in the city and suburbs managed on the co-operative system. Not one minister for one church and one parish, according to the immemorial custom of those who went out from Scrooby, but four ministers for four parishes.

Now what is the difference between four ministers for four parishes and one minister for one parish? Just this. The four ministers and the four churches pool their issues, to use a commercial phrase. Each minister has four churches on his hands, and each church has four preachers. But as each minister has three assistants or associates and each church can have but one preacher at a time, the ministers are neither overburdened with work nor the churches overburdened with an embarrassment of preachers. Every week a schedule is made out, or perhaps once a month, and it is decided where, on the next Sabbath, each minister shall preach, and when the Saturday papers are issued, if not before, the parishioners know whether they will be favored with a sermon from Parson A. or Parson B. or C. or D.

The parochial work falls, naturally, more consecutively to one pastor who lives near one portion of the quadruple flock and is looked to for parish calls, for funeral and marriage services and others of like nature. This system is evidently borrowed from the Wesleyans, who manage their own churches in this way, not only in Durban but in some other parts of South Africa.

How does the new departure work? Well, there are conflicting opinions. "Admirably," said most of the Congregationalists with whom I talked. "It enables us to join our forces, to guard the weak points, to strengthen our outposts, to occupy mission fields in the suburbs which we should not dare to attempt otherwise. It unifies our work and gives us the advantage of an organized army over the guerilla warfare method."

How does the plan work? "I do not like it," frankly confessed a Wesleyan minister, who is working under precisely the same system. "It makes the close, affectionate ties of pastor and people impossible. I do not know in which of half a dozen churches I shall preach in Sunday after next. I do not know what people I may lead in their devotions at the prayer meeting next week. I feel as though I had no people of my own. Divided up into so many parts, I am too thin to go around. I would rather centralize myself, focalize my efforts upon some one field."

I tell the tale as 'twas told to me. The experiment at least shows the adaptability of Congregationalism to all climates and classes and conditions of men. If it does not find that its abode is under the north star, it will adapt itself to the southern cross.

"But," do I hear Dr. Hazen say? "this plan may be all right, but, whatever it is, it is not Congregationalism, and does not guarantee the individuality of the local church." At any rate, it calls itself by that name, and my commission does not call me to go behind the face of the returns.

It cannot be said that as yet Congregationalism is a very vigorous plant in any part of South Africa, though like the rest of the country it has time enough and room enough to grow. The Dutch Reformed Church, the Church of England, the Wesleyans and the Presbyterians overtop it in numbers. There are, I suppose, forty or fifty Congregational churches in Natal, the Transvaal, the Orange Free State and the Cape of Good Hope, including the "colored" churches (as the half castes, "Eurafricans," to coin a needed word, are called). But when we remember that in all South Africa there are not as many white people as there are within two miles of the gilded dome (not "gilded dome," as one of my friends persists in calling it) of the Massachusetts State House the showing is not so bad after all.

Of one feature of Congregationalism in South Africa American Congregationalists may be justly proud, and that is the work of the Zulu mission of the American Board. No mission in any part of the world, I thoroughly believe, is conducted with greater energy and enterprise, and none, I am sure, with greater dependence on the Spirit of God. It impressed me (would that I had seen more of its work) as a peculiarly consecrated mission, and the missionaries as among the most unselfish and thoroughly devoted men I have ever seen in any part of the world. I am glad to say that this is saying a great deal.

The younger missionaries are following in the footsteps of the old warriors—the Lindleys, the Grouts, the Tylers, the Pixleys, the Irelands, the Edwardses—and never, I was assured by those who know, was there ever greater harmony or efficiency in the mission. The inevitable result of this spirit of self-surrender and devotion has followed and a greater revival than the Zulu mission has ever known in all the threescore years and ten of its existence is, as I write, sweeping over it. The native converts have been broken down by a sense of their sins, the night is scarcely long enough for their meetings. Personal, definite and heart-searching confession of sin has been one feature of this remarkable revival. It has taken hold with special power of the hearts of the educated natives, and the young men and women in the schools have been most deeply affected.

"Never in all my forty years in South Africa have I seen anything like this awakening for spiritual power," said the venerable Mr. Pixley to me the other day.

The missionaries themselves have been no less aroused, quickened and kindled than their converts. Nor is it strange that this wind of the Spirit blew first and most strongly upon their hearts. Whatever new policies and plans may be adopted, may this new departure, new devotion, new consecration, new spiritual power be charac-

teristic of Congregationalists and Congregationalism the world around.

AN APPEAL TO THE HIGHEST COURT

BY REV. EDWARD N. PACKARD, D. D.

Dr. Gordon, in his books and in his article in *The Congregationalist* of June 10, takes his position as a Universalist upon the philosophical principle that God being love his love must result in securing its own acceptance at last by every one of his children.

But the seventh chapter of Butler's *Analogy* meets this deduction by saying that while the government of God is good and means good to the universe, it is administered by a plan which is essentially inscrutable. None of us can determine, *a priori*, how the love of God will manifest itself, nor how far it will make successful progress against the sin of man. There is no answer to this general position on the field which it covers. With it we cannot meet many doubts in open field, but we can flank them. This sort of agnosticism may well be adopted by all of us who feel constrained to withstand the inferential theology which now prevails. A second probation was only an inference from the principle of the universality of the Christian religion, but it easily became the very center of the Andover theology as put forth during ten years.

Dr. Gordon's Universalism, I say, is an inference from the premise of God's moral interest in all his children. But great systems of thought, and especially great working systems of faith, cannot rest on inferences, even though such inferences may be the outcome of the Christian consciousness.

The most significant defect of Dr. Gordon's position is that he cannot summon Christ to his side nor the apostles who began to preach Christ to the nations. Let us take the case, therefore, to the highest court of appeal—to the words of our Lord.

It so chanced that I had been reading with special care the eleventh chapter of the gospel of Matthew when I took up Dr. Gordon's article. From the twentieth verse of that chapter on to the end almost every dark problem of the divine government and character is touched upon and the attitude of our Lord towards them and towards all men brings us a profound lesson. He began to upbraid the cities wherein most of his mighty works had been done because they had not repented. He had brought to bear upon them a very high degree of moral influence by his presence in their streets, by his signs and wonders and by his warning words. But it was in vain. They had rejected him. Their sin was going before them to judgment. Almost unlimited opportunities had proved only the hardness of their hearts. All ran on to an end, to a summing up and decision of the case, when everything should be manifested.

But Jesus makes an undisguised assertion that God had used different degrees of moral power in his dealings with the wicked. He had done less for Tyre and Sidon than he had been doing for the people to whom he was speaking in his Son. He does not, however, point to a rounding up of opportunity in ages to come, but to a varying punishment at the last day. Both the ancient cities and the cities then standing should be condemned, but there should be less stripes for the one than the other. This is what might be called "partiality" in God's dealing with his children who had rebelled against him, but Jesus does not so

view it. It was just at this time, when he saw into the eternal issues of history and gazed far into the dark mystery of the mind of God, just then when he stood face to face with the incorrigible sins of men around him and the seeming inequality of their opportunities of repentance, that he broke forth into a sort of hymn of sublime praise. He thanks the Father, who is at the same time Lord of heaven and earth, that he has hid these things from the wise and prudent and revealed them unto babes. But pass on. He proceeds to declare that all things are delivered unto him of the Father, but with it comes the liminary thought—the thought of the different modes which the Father uses. "No man knoweth the Father but the Son and he to whomsoever the Son shall reveal him!" There is only one implication possible here. The revealing process is not unlimited. "All that the Father giveth me shall come unto me." "Father, that which thou hast given me, I will that where I am they also may be with me."

Now upon this dark background, where the intellect cannot rest in itself and where no inferences concerning God's love help us, Jesus stands and offers the most moving and tender and all-embracing invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest."

There is a great want of logic here. If Christ looked forward to the judgment seat and heard nations receive their doom, he ought not to have offered free salvation to the world. But he did. And so shall we.

In this passage there comes in the prevailing idea of the New Testament, the idea of dispensations in the movements of redemption. All admit the elective principle in the history of Israel. The difficulty comes not upon the principle of election, which is historically vindicated up to the time of Christ, but in its application to individual souls. But the difference is more apparent than real. We are under a dispensation today which has its beginning and end. We are taught to look forward to an end of all things. The idea is plainly brought out that opportunity is limited and the door shuts sometime. If at any time the opportunity is limited, the original difficulty remains and this is created by God himself and set forth by Christ himself, who is the love of God incarnated.

I have been permitted to see some words of a distinguished theologian, written for private perusal, upon the modern movement towards Universalism. Were I at liberty to use his name it would come with a weight which no words of mine can bring to the momentous and solemn theme. He says: "I wish I could be a Universalist. I could easily be were it not for Christ and his gospel. Not, indeed, but all nature and what we call providence would howl against me in that case, but I think I would blind my eyes and shut my teeth and determine against all I saw to believe nothing like what Dr. Gordon calls 'partialness' or 'loss.' But it is Christ's words which stand in the way. Nature and providence backed up by Christ are too many for Universalism. I cannot brush away what Christ says simply because it does not agree with what I call Christian consciousness. It is not logical nor humble to do so. And the attempt (often made before) to deduce Universalism from Christ's teachings is certain to fail, in spite of the eloquence of the new advocate, as it has time and again."

The Companions of the Sorrowful Way*

The Owner of Gethsemane

By IAN MACLAREN

Among the vivid scenes of our Lord's life his arrest in the garden of Gethsemane is the most weird, and various circumstances fascinate the imagination. The moon filled the open glades with silver light, but underneath the trees the darkness hung heavy. Within an olive grove the apostles lay huddled in a heap upon the ground, and a short distance farther the Lord prays alone. The stillness of the garden is cut by a thrice repeated cry of agony, but no sound comes from the guilty city which lies in sleep and in the awful light of judgment. Jesus wakes his friends and gathers them round him in the shadows. A band of soldiers led by a guide comes cautiously up the open way; they peer into the gloom beneath the trees, flashing light from their lanterns; the Master comes forth undismayed and Judas kisses him in token that this is the man. There is a confusion of figures and clashing of arms, during which St. Peter strikes with the sword, and then Jesus is led away a prisoner through the garden where night after night he had spoken with God.

Before the excited company—among whom only one Man possessed his soul—had escaped from among the trees with their mysterious shadows, some one, more nervous than his fellow, glancing fearfully round, discovers that they are followed. A figure in pure white flits among the trees, appearing and disappearing as if keeping watch and yet desiring to be unnoticed. As one after another catches sight of this ghostly attendant a vague fear spreads through the band. It was an eerie expedition and every incident was strange. They had been gathered suddenly at the temple and set out under secret orders. They had crept through the midnight streets of Jerusalem like thieves, guarding against the rattle of arms and speaking each man with his neighbor in a whisper. They were led by a stranger who seemed ill at ease and half repentant of his work. They were going to lay hands on Jesus, and round this Man there gathered a certain indescribable divinity. They trembled in the silence and moonlight of the Mount of Olives, and at the sight of Jesus coming out from the trees and looking at them with those eyes some strong men had fallen to the ground. They had come on ill-omened work, and now what meant this sight, as if a corpse had risen from the dead to be a sign to them? Some soldiers, braver or less brave than their fellows, spring suddenly aside and catch the whiteness, to find the undergarment of a man left in their grasp, while its owner—the naked body glistening in the light—plunges into the wood and vanishes.

Amid the dramatic events which were to fill the next twelve hours this slight incident would be soon crushed out of the soldiers' minds, but it was treasured by some one, and at last found its place in the history of the passion. No one in the gospels made so brief and strange appearance—a mere flash of white from darkness to darkness—and our curiosity is fired. Can this young man be identified, who, being no apostle and having no invitation to the gar-

den, rose from bed and haunted the very place where Jesus was praying? Who did not lose heart of a sudden and forsake his friend, when even St. John and St. Peter had escaped for their lives? Who could not resist the attraction of love and the desire to be with Jesus whithersoever he went? Who hung upon the outskirts of the band, and only fled when rough hands woke him into self-consciousness and outraged his modesty? This was not a coward, else he had gone with the apostles; he was rather a lover and a recluse.

Was there any one among Jesus' private friends who was likely to have been present that night of his own part, because he knew Jesus would be in the garden, and because he also knew every recess of the garden? What about the owner of Gethsemane? We read in the gospels that after Jesus had spoken with the people in the temple, and they had gone every one to his own house, that Jesus left the hot, noisy, restless city and spent the night on the Mount of Olives. Jesus had various homes, beneath whose kindly roof he could rest, but he loved the open air, and so it came to pass that he had the use of two gardens. One was that in which he slept well after the battle had been fought, and the owner thereof was Joseph of Arimathea. The other was that which was an ever ready and welcome sanctuary for the Lord when he was worn out and sick at heart through the gainsaying and vain ambitions of men, and the owner thereof—was it not a certain young man?

If his nation was misled and rejected Christ, how many were the kindnesses he received of his friends, and none could have been more grateful than the affording of this garden. It is good to feed them which are ready to perish and to send light to them which sit in darkness, but finer gifts still remain. Bread is good and knowledge is better, but best of all is peace, and the place of quietness has ever been and ever will be a garden. What wiser and kindlier gift could any one make to his brethren who are compelled to live amid the pressure and publicity of the city, where one is hardly allowed to possess his own soul and oftentimes has not a solitary place wherein to weep, than a sheltered place with trees and flowers? Temptations could be overcome and perplexities would unravel themselves and sorrows be comforted and the will of God grow luminous where the noise of the city is stilled and heaven is near. One day this young man, having come in from the Mount of Olives to hear his Friend speak in the temple, and standing in his shyness on the edge of the crowd, could see even at that distance the weariness on Jesus' face, and there came to him a gracious inspiration. When the crowd, discussing and wrangling, had dispersed, and the last scribe had left Jesus alone, his friend approached and made a simple request that the Master would come with him. They passed swiftly through the streets where the people stood in groups and up the side of Olivet in silence, for they were not acquaintances. They came at last into the garden and stood in its heart, and the young man found words to plead that if Jesus counted him a friend he would make this

place his own. So it came to pass that if for Jesus there was no room in palaces or great men's houses he had his home, the fairest on earth, beside which carved ceilings and many colored curtains are as nothing and vanity, where the morning light turned the gray olive leaves into silver, and the birds settling down into their nests at even spoke of their Father's care, where the gentle rustling among the leaves at noon was as the movements of the divine Spirit, and the lilies in the glades bore witness to the gratuitous magnificence of God. There are friends who can respect one another's silence, and I see that gentle gardener going about his work in quietness while Jesus meditated and prayed apart, yet sometimes he would catch the look on Jesus' face or a word falling from his lips, which were more to him than all his harvests. For anyone to hear Jesus say Father in Gethsemane was worth a world's ransom, and to this man it was given to hear the prayer John lost and to preserve it for the church. He doeth shrewd business who lendeth home or land to Christ, or, best of all, his heart, for it is the way of our Master to pay tribute not in silver or gold, but in the spiritual treasures which last forever. Fortunate that man who possesses the very ground on which a battle for freedom was fought, who has in his library the Bible which is stained with a martyr's blood or the manuscript of Wordsworth's Ode on Immortality, but whose good fortune is to be compared with his to whom belonged Gethsemane, where the Lord endured his bitter passion and gained unto himself the victory?

Must we know him only as a certain young man? Is it impossible to call him by name, to discover him in other offices of friendship? Just over the summit of Olivet, and but a short distance from Gethsemane, was Bethany, where Martha and Mary lived with their brother Lazarus. It was from their house Jesus went forth each morning in passion week till the last; to it he returned after the toil of the day. Was there no connection between the home of Bethany and the garden of Gethsemane? Could Jesus have had two friends so devoted and so loving, living so near and so like one another as Mary's brother and this young man? Does not this faithful, retiring, mystical form suggest the character of Lazarus? Over Lazarus hung the shadow of a terrible disease, for he was the son of Simon the leper; for him there could be no marriage or family joys. An only brother, he lived with his sisters in that pathetic affection which is deepened by a common sorrow. Unto him had been vouchsafed an awful experience, since this man had lain four days under the power of death and then come back into the light of day and the affairs of human life. None love so intensely as those hidden and reserved natures, and one can understand that the heart of Lazarus was given to Jesus as the kindest of dumb animals is devoted to its master. Each evening, as we suppose, he waited anxiously, going often to the brow of Olivet, till Jesus returned from Jerusalem, and his heart failed him when Jesus came not on passion night. He lay down upon his bed, but

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could not sleep, he arose and went where he expected the Master to be. So he was found clad in a linen garment following him whom he loved in the shadows of Gethsemane. For this fond soul was like unto the bride in the Song of Songs: "By night on my bed I sought him whom my soul loveth."

Lazarus is the type of them whom God has called aside and made to walk in a solitary way; who are taken into secret places and see strange sights. With the light-hearted gaiety of life and its practical methods of speech and action they can have no part, for life has been to them a sacred mystery. The ordinary forms of thought and the conventions of society fail their experience, for what they know is beyond our present language and our prosaic rules. Like Dante they have been in hell, like St. Paul they have been in the third heaven, and they have heard things which it is not lawful to utter. They follow Jesus beneath the trees of Gethsemane, partakers of his love and travail. We, of the multitude, are startled by those separate souls and regard them with apprehension. What is the meaning of this far-away look in their eyes, the awe-struck accent in their speech, this preference of loneliness? Sometimes we grow irritable and demand that they should declare themselves—who they are, what they are thinking, why they so carry themselves. We lay rough hands upon them, and would tear off the pure covering of their souls, whereupon they elude us and hide themselves in the protecting darkness of Gethsemane, where we know not the ways. It were wiser for us to respect their reserve and give no sign that they are seen. It is enough for us to carry the Lord with us in creeds and sacraments, along the beaten road and where the light is shining; let us leave to them the darkness and the loneliness which are to them as home. Nor let us boast, for if we hold the Master by many outward symbols they carry him in their hearts, who, possessing Gethsemane, have also possessed Gethsemane's Lord.

A RUN SOUTHWARD

BY H. A. B.

Elipsed in splendor, it must be confessed, by the glories surrounding President McKinley's tour through the northern tier of Southern States, but important in its own humble way, and full of delight and profit to those participating in it, was the recent trip of a small party of New Englanders and New Yorkers to Nashville and back. No reporter's car was attached to their train, but the scribe providentially present carried a good supply of pencils, in order that whatever in connection with the expedition might be of public interest and whatever might contribute to the gaiety of nations should not fail to be handed down to posterity. Incidents and episodes of a more private nature, and having to do with such minor matters as individual preferences respecting meat and drink and Midway Plaisance diversions, this scribe is under bonds not to divulge. The party owed its week's outing to a gentleman in New York to whom the interests of Fisk University are particularly dear. It was his happy thought that an expedition could be arranged which should have three objective points in view—the Tennessee Centennial, the Fisk University Commencement and a glimpse of the southland. I shall speak

in this article only of the city and the exposition, reserving for other issues the description of the exposition and of Fisk.

The party left Jersey City June 11, journeying via Cincinnati and Louisville, and was made up of Mrs. Clinton B. Fisk, Dr. and Mrs. Henry A. Stimson, Secretary A. F. Beard of the A. M. A., Dr. Charles M. Lamson of Hartford, Ct., Dr. S. H. Howe of Norwich, Ct., and Rev. E. S. Tead of Somerville. At Nashville they were reinforced by Charles L. Mead of New York, chairman of the executive committee of the A. M. A., and late Tuesday evening, as the graduating exercises of the normal department at Fisk were nearing their close, Rev. W. E. Barton, D. D., put in an appearance, accompanied by an artist friend, with whom he is doing the Tennessee mountain region with a view to future literary out-puts. Dr. A. W. Hazen of Thomaston, Ct., was another late arrival, having on the previous Sunday preached the baccalaureate at Talladega. It is needless to say that the members of the party speedily found themselves to be congenial spirits, and that their week of pleasuring together fostered and cemented ties of brotherhood. When we reached Nashville the air was still quivering with the excitement produced by the President's sojourn. He and his "cabinets," as the boy conductor of the trolley car denominated the venerable John Sherman and the other dignified secretaries, had left only a few hours before our arrival, and on every hand we heard warm expressions of praise for the chief Executive and of appreciation of his splendid speech at the exposition. This is all the more significant when it is remembered that Tennessee last November was in the Bryan column.

Nashville, though touched constantly by Northern influences, is essentially a Southern city, and as such it served as a window through which we gazed into the southland. It is not only that the skies are softer and vegetation more luxuriant, even though a prolonged drought has seared many a field and wayside, but the tone of life is perceptibly different from New York or Boston. Its pace is slower. Almost every man wears a negligee costume, and indeed why shouldn't he in a land where bedclothes, judging by our experience last week, are about as much out of place as straw hats would be in Iceland. The Southern people, however, have learned the art of adapting themselves to the long, fervid summers, and their women, particularly, clothed in soft, light fabrics, give you the impression that the temperature about their persons never rises above sixty degrees. There are numerous other indications, too, that you have passed the Mason and Dixon's Line. The black faces which greet you everywhere, the drawling Southern accent, fascinating on the lips of either men or women, the use of such colloquialisms as "I reckon," "sure enough" and "right smart," all show that you have entered a new and interesting zone of American life.

But Nashville attracts one, not merely as a typical Southern city, but because of its own history, scenic attractions and present day life. Its admirers call it the "Athens of the South," and its numerous educational institutions—Vanderbilt and the University of Nashville for whites, Fisk and Roger Williams for the colored people, Ward Seminary, Belmont College and Boscobel for young women—are all creditable and influential schools, and together they generate

an intellectual atmosphere which pervades the entire city. Municipal reform has recently made a decided change in the political atmosphere of the city, and Mayor McCarthy, who welcomed so heartily the members of Fisk University and their friends to the exposition last week Monday, was elected by the righteous element, and is a Christian gentleman of fine bearing.

The 100,000 or more inhabitants of Nashville seem to be amply supplied with churches, and the church-going habit is much more strongly established than in the North. The largest church in the Southern Presbyterian Assembly is here—the First, with a membership of 1,200 and a youthful but able pastor, Dr. James I. Vance, who has recently become pleasantly known to students of the life of Christ through his suggestive little book, *The College of Apostles*. Sam Jones is a great favorite, and preaches often in the big brick tabernacle which bears his name. Street preaching, too, seems almost as common as in English cities, and I was struck with the patience, not to say the gallantry, with which groups of men listened to itinerant evangelists. The type of theology in this belt of the country is not viciously modern. Dr. Vance, who has the reputation of being one of the most liberal men in his church, told us that the Southern Presbyterians have no use for Professor Briggs, and as for "roadmaster" Harnack, we fear he would not receive an ovation at the hands of our Southern brethren, even though he may have repented of some of his former chronological errors.

Nashville must be a lovely city to live in, summer or winter. It abounds in hills, from which extended views of the smiling Tennessee country are to be had, while no less than thirteen splendid turnpikes—"pikes" they call them—stretch out in all directions, along which one may journey in comfortable brakes to such points of interest as the famous horse-raising farm of 5,400 acres, known as "Belle Meade," and owned in part by Richard Croker, my lord of Tammany. You see there the famous "Iroquois." He could be sold any day for enough money to pay the debts of any of our missionary societies. Still more pleasing to the eye than this piece of expensive horseflesh is Belle Meade's noble deer park, where majestic oaks and walnuts stretch out beguiling arms, and as you rest beneath their shade you think yourself to be in Chatsworth or the Forest of Arden.

But, after all, it is the reminders of the Civil War that lend chiefest interest to Nashville and its environments, for hereabouts centered year after year many of the activities of both the Union and Confederate forces, and not far away some of the most decisive battles were fought. Within the city limits they show you earthworks thrown up at the time that Hood and Thomas were hurling their battalions at one another. Difficult indeed is it to realize, as one on a peaceful summer day stands on these historic spots and gazes upon a prosperous and beautiful city, that the ground under one's feet ever felt the shock of battle, and that citizens of the same great Union contended here for interests which both parties alike held to be sacred and righteous. How good it is that those days of carnage and dissension are gone forever, and that South and North together are working out, slowly to be sure but perseveringly, the problems of our great and united republic.

In and Around Chicago

Children's Day

The interest in this "day for the children" seems to increase every year. Some churches, like the Third Presbyterian, have the service in the afternoon and by bringing the members of the home Sunday school and the members of the mission schools together gather an audience of more than 2,500. The collections for our Sunday school work are growing and will continue to increase as the object of the society becomes better known. The work of Mrs. Bryner in the Interior has been of great service the past year. Applications for her assistance continue to be in excess of her power to respond to them. This is easily understood by those who remember the marvelous skill with which she conducted the primary department of the Union Park Sunday School, or who heard her address Sunday evening before the united schools of that church. The services of Children's Day suggest a question concerning the character of our church services in general. Are they not too stately for the average attendant? Certainly few complaints are heard in this vicinity over thin audiences on Children's Day.

Another Reception to Dr. Barrows

Monday morning the ministers of the city, Baptist, Methodist, Presbyterian and Congregational, united to express their appreciation of Dr. Barrows as a former associate in their work, their interest in his mission to India, and their gratitude over his safe return from his long journey. The meeting took the character of an appeal for the India famine sufferers, so that Dr. Barrows was not permitted to speak till after representatives of the various denominations had made brief addresses and Mr. C. C. Bonney had spoken at considerable length. Most were surprised to learn that Chicago had already sent \$12,000 to India and a ship load of corn in addition, although this is far less than our share and far less than we hope to send. The address of Dr. Barrows was in his best vein, and his sermon to the graduating class of the Armour Institute, the first class to complete the course, Sunday morning in Plymouth Church, was on hope as a much needed element in the present pessimistic atmosphere of American society. The degrees were conferred later in the week by Professor Roney, as Dr. Gunsaulus is still unable to leave his house. He will sail for Europe as soon as his health will admit.

Honor for the Pilgrims

Monday evening, June 14, the Society of the Mayflower Descendants was organized, with William M. Howland as governor and Dr. James Gibson Johnson as elder. A charter has been granted from the State, in answer to a petition of twenty members of a similar society in New York and Connecticut. It has been decided to hold the annual meetings Nov. 22, the anniversary of the signing of the compact in the Mayflower. It is said that there are nearly 200 descendants from the Mayflower party in Chicago alone. It will be of great service, not only to the fortunate members of this society, but to all who care to search into the beginnings of a great State, if its organization direct attention to Bradford's History of Plymouth, Morton's New England Memorial, Winthrop's Journal and the writings of some other men who belong to the first half-century of New England life. Undoubtedly the restoration to this country of the Bradford Manuscript has increased the interest taken in the beginnings of New England history.

A Beloit Memorial

Prof. Joseph Emerson of the Greek department has been connected with the college from the beginning of its history. Members of his classes testify not only to his skill and thoroughness as a teacher, but to his rare power to give life to the authors out of which he and his classes have read, and to deduce

lessons in manhood and patriotism from the events of other times for the young men of our time. These young men for half a century now have been showing the world in the various spheres which educated Christian men fill the value of the instruction imparted by such men as Professor Emerson in this new college on the prairies. It has seemed fitting that some of the addresses given at different times through half a century and some of the sermons preached in the chapel and the pulpits of Illinois and Wisconsin should be permanently preserved for the use of pupils and friends who will soon look upon the face of their author no more. The character of the volume, which is published by P. F. Pettibone & Co., Chicago, and which contains only about 350 pages, will be suggested by the titles of the addresses which appear. They are: Homer and the Infancy of Greece, Fine Art, Ancient Civilizations, The Golden Age, Empire, Socrates as a Teacher, Martyrdom, Our Martyrs. Some of the titles of the sermons are: The Preacher to the Poor, The Great Mercy of God, The Perfect Man, John the Loved Disciple, Peter the Smitten Rock. From these titles one can infer the richness of the volume. Those who have heard these addresses and sermons or are acquainted with the wealth of knowledge and the felicity of illustration for which Professor Emerson is remarkable will want to read for themselves.

Another Minister for Chicago

Jefferson Park Presbyterian Church, once served by such men as Robert Patterson of Christian Commission memory and President Patton of Princeton University, has extended a call to Rev. Frank De Witt Talmage of Buffalo, son of the famous Washington divine. The style of the son resembles that of the father in its dramatic character. He is intensely earnest, and has already become popular as a lecturer. Report makes him orthodox in his doctrinal views. The pulpit is not an easy one to fill. The drift of population is away from the church, but it is altogether probable that Mr. Talmage will find little difficulty in crowding the auditorium and thus, temporarily at least, restoring the prosperity which this church has enjoyed.

Mr. Debs and the A. R. U.

Mr. Debs has been in Chicago this week. He has hardly attracted the attention bestowed upon him three years ago. Nevertheless, the work he has inaugurated may prove to be far more important than anything he did in the summer of 1894. First of all the papers say that the old A. R. U. organization has been given up for an American Co-operative Brotherhood, whose aim is going to be the formation of colonies in different States out of the ranks of the unemployed. If Mr. Debs can gather colonies of 5,000 or 10,000 unemployed people, and through them develop flourishing towns and cities, he will put the whole country under obligation. He says that 100,000 have already signified their intention of joining in this colonizing movement and that he counts upon an income of not less than \$25,000 a month with which to push it. The first settlement will be made in the State of Washington. Such men as Rev. Myron Reed of Denver, B. Fay Mills, Prof. E. W. Bemis and Henry D. Lloyd are said to be behind the movement.

Civil Service in Chicago

Since the last election there has been a good deal of fear lest all that had been gained for civil service reform in connection with the city government were to be lost. The Common Council is evidently quite ready to do its part toward destroying the efficiency of the Civil Service laws. It looks as if the city attorney were ready to join them in any attempt to do this. He was the cause of the removal immediately after the incoming of the present mayor of two commissioners, whose ability

and fitness for the place they filled were unquestioned. He has also come into collision with the commissioners appointed to take the place of those who were so unjustly dismissed. The Citizens' Association has therefore carried a test case up to the Superior Court, but as its decision will not be made known till October the old law will till then remain in force and persons appointed under Civil Service rules continue in office unless some way, not quite illegal, be discovered for turning them out.

Bishop Cheney and the White Surplice

It may be safely asserted that Bishop Cheney's resignation of all his offices in the Reformed Episcopal Church because the majority voted at New York, last week, that the white surplice should not be worn save where it is now in actual use, but the black robe only, seems to many of his friends in Chicago a very insufficient reason for the serious step he has taken. The bishop regards the action as an infringement on the personal liberty of the pastor and the parish, and a violation therefore of the principle for which the Reformed Church was organized. To many the white robe is ecclesiastical and traditional, while the black robe is simply academical, official and therefore harmless. Bishop Cheney has not resigned his pulpit nor his office as bishop. He has only declined to be responsible for matters which he cannot approve. Perhaps another gathering of the church will reverse the action now taken. Meanwhile vacant offices have been filled and a member of Bishop Cheney's congregation chosen as treasurer of the theological seminary.

The Year's Finish at Armour

The prominent feature of the graduating exercises of Armour Institute was the address by Pres. D. C. Gilman of Johns Hopkins University on The Remedies of Discontent. He admitted the existence and wide prevalence of discontent in this country, and pointed out some of its causes. He was careful to discriminate between a discontent which is reasonable and brings about improvements in social conditions and that which is unreasonable and is based on jealousy and slothfulness. Then he called attention to the improvements in the conditions of life connected with the rise of great cities—sanitation, supply of water, transportation, reduced hours of labor, wholesome sports, books, magazines, newspapers, libraries, picture galleries, museums, etc., all of which is the common property of each citizen. In the closing portion of the address President Gilman explained the modern methods of education, and spoke of their probable influence in counteracting discontent. For manual training and its introduction into all our schools he had only words of approval.

Rockford College

This college for women, in the beautiful city of Rockford, has had an exceptionally fine year. Applications for admission next year are in advance of those of previous years, and seem to prove that the opening of Beloit to women has not seriously diminished the attendance at Rockford. Judge Kohlsat of Chicago delivered the Commencement address. The Hull House Summer School, which is held every year in the college buildings, begins July 10.

Chicago, June 19.

FRANKLIN.

Speaking of degrees, that New York business man who declined an honorary A. M. not long ago on the ground that the only A. M. he deserved or cared for was the degree of Average Man was as sensible as he was modest. To exhibit so high a pattern of average manhood as he does is as great an honor as almost any row of letters after his name.

The Home

THE HERMIT

BY JAMES RAYMOND PERRY

I've walked on plains where far as eye could see

No sign of habitation was in sight,
And where no man to left hand or to right
Nor any living creature seemed to be;
And I have walked in forests, when with me
No being was, in gloom that seemed like night,

And in such solitude, with thought alight,
I have not felt the lack of company.

I've stood in crowded ballrooms, in the blaze
Of flashing jewels; heard the music play
And seen the waltzers gliding through the maze,

And heard the little things that people say,
And had my thought disturbed; then have I known

The dreary sense of being quite alone.

A striking commentary on a recent sensible article in this department, entitled Parents in League, was afforded the other day when we passed a group of school children in the street. They were intently examining some object, and drawing near we discovered that it was a present which they had just selected for their teacher. We repressed a groan as we saw the tawdry, useless article, and wondered how the recipient could ever return honest thanks. We knew, too, that one of the donors came from a home of actual want, and as we reflected that similar offerings were being laid upon the shrine of a foolish custom all over the country we felt that the time had come for a vigorous crusade on the part of parents against all such unwise expenditures of money. It may be too late to set a wholesome example for the present school year, but let the subject be agitated during the long vacation and a reform inaugurated through the stirring of public sentiment.

One sometimes wonders if Sunday school teachers realize their responsibility in regard to dress. Every woman who has girls under her charge would do well to ask herself what effect her clothes may have upon her class. If the teacher marks the beginning of each season by a noticeable new hat, and exhibits herself to her class in showy and expensive gowns, if she is one of the first to adopt a novel style of sleeve or collar, what wonder if her girls try to pattern after her in this as in other respects, and are discontented and unhappy because their clothes in comparison appear shabby and out of date? Is it strange if their thoughts are distracted and their eyes wander over the costumes of teacher and mates when they ought to be on their Bibles? It is no light matter to have stimulated and encouraged an undue love of dress and regard for fashion in the minds of girls in their teens. One teacher of our acquaintance awoke to her responsibility when she discovered that some of her scholars were staying at home because they had not new spring hats. The impression on her was such that she made it a point thereafter to dress for church simply and quietly, and to be behind rather than ahead of the season.

Agitation against the wholesale destruction of our song birds, and especially against the use of their plumage by milliners, has finally borne fruit in a law just passed by the Massachusetts legislature. It provides that "whoever shall have in his possession

the body or feathers" of any wild or undomesticated bird (with certain exceptions) and "whoever shall wear such feathers for purpose of dress or ornament" shall be punished by a fine of ten dollars. Massachusetts has set a praiseworthy example in protecting her feathered songsters by law, but the crusade against killing birds for sport or for adornment is by no means confined to this section of the country. Protests have come from newspapers, scientific organizations, humane societies and women's clubs, North, South, East and West. Numerous Audubon societies are being established and Louisiana women have organized for the purpose of placing a monument to this famous son of Louisiana in the Audubon Park, New Orleans. The Chicago Woman's Club has recently taken a decided stand on the bird question. The Cantabrigia Club of Cambridge is following up its work for the protection of birds, begun in a big mass meeting, by a series of talks on our common birds by Mrs. Olive Thorne Miller. It is interesting to note how this agitation is leading to a wider dissemination of information about birds and a greater appreciation of their services to man in controlling insect pests.

JOHN PARNELL EXPLAINS

BY KATHARINE PEARSON WOODS

"I give you my word, John Parnell, it was one of the hardest times of my life, even worse than when you and the children all had the measles together. It certainly did seem a mysterious providence that you had to be away from home just that one fortnight out of all the year."

"Not to me," said her husband, gravely, yet with a twinkle in his eyes.

"Well, men are born selfish, and there's no good in expecting anything better from them," replied his wife. "The only use of them is to tell things to when they come home after all the trouble is over, yet they are very apt to complain even of that. However, if you will take the glue pot and your penknife and mend these broken toys while I get my stocking bag I'll tell you all about it. And I certainly am grateful to you, John, for not using tobacco in any form. If you had been a smoker life would not have been worth living, so far as I was concerned, during the Reform Congress and the visit of Cynthia and her children."

Mr. Parnell did not reply. He was used to Polly's arrangements for the combination of business and sociability, and had come to enjoy them as much as she did. She was a busy, active, bustling little woman, and hated idle hands as she did a snake, she often told him, but as she secured plenty of time for his sermon writing, and other pastoral duties, by her ingenious apportionment of the hours, he submitted to such other duties as she laid upon him with only a smile and an amused twinkle in his brown eyes.

"You see," she began, as she deftly drew two strands of darning cotton through her needle, "I have seen so little of Cynthia for the last twelve years that it seemed as though a stranger were coming, and while I wanted to see her I kind of dreaded it, too, for she, being president of half the reform societies in the country, vice-president of the other half, and secretary of the rest, so to speak, would naturally expect perfection from everybody, especially children. And ours have tempers, all of them,

not to speak of Willie and Clara being no respecters of persons, and hating shams and sentimentality as much as you do yourself, John."

"Well, you remember they were to get here just in time for tea; but of course the train was late, and so it was eight o'clock before we sat down to table. I had made desperate efforts to have everything just right for them, for I knew that hygienic food was one of Cynthia's fads—I mean strong points. And I must say I never saw the table look prettier. I had put on great-grandmother's china with the little moss rosebuds and all our prettiest silver and our crystal wedding presents, and so on, and our children were so delighted with the result that they were perfectly good-humored even after their long wait. So no sooner had we taken our seats than Minnie volunteered, in her shrillest treble: 'We don't use these things every day, Cousin Cynthia. Mamma put them on because you are company!'"

"Ha, ha, ha!" laughed Mr. Parnell. "What's the matter with that statement, Polly? It seems to me terse, accurate and very much to the point."

"John Parnell, you're exactly like a man! I suppose you'll say Cynthia's reply was to the point also. 'O Polly,' she said, 'is it possible you allow yourself to have company things? Surely no outsider can be as dear to us as our own. Our most precious things should be reserved for the home circle and not for strangers.'"

"And the vestry haven't spoken of raising my salary either," said Mr. Parnell; "but Mrs. Brenton was always one for speaking her mind."

"The trouble is," said Polly, "she has so much mind! And yet you know in your heart of hearts, John Parnell, that her view was the correct one, and all I could answer was: 'It is the rosebud china, Cynthia; surely you remember great-grandmother's rosebud china. I thought you might like to see it again, but if I were to use it every day there would soon be none of it left.' There I stopped, but Minnie's great eyes were fixed on my face, and I knew that was not the whole truth, so I went on: 'Besides, we are not so well able as you, Cynthia, to replace our pretty things, so the only thing to do is to take care of them.'"

"O Polly, Polly," she said, "don't set your savings bank account against your home happiness; don't, my dear! And as for great-grandmother's china, I should keep it to use as a reward when any of the children had done a good deed—sacrificed their own ease or comfort to the welfare of humanity."

"What's that?" asked Johnny; and, John Parnell, if you had been here and had seen the way in which Cynthia and her children looked at each other and smiled, big man as you are, you would have wanted to sink into the earth. I never was so mortified in my life—to think of the child not knowing the very name of the welfare of humanity!"

"I saw him lending a fly of his kite this afternoon to the raggedest little boy I ever saw," replied Mr. Parnell, quietly. "Sometimes, Polly, it does almost as well to know the things themselves as the names of them."

"Then shall I put out the rosebud china at breakfast, John?"

"I do not think," said Mr. Parnell, "that it would be altogether advisable."

Mrs. Parnell laughed a little as she bent

her face closer over her work. "Well," she said, "I felt so ashamed about the china and humanity that it helped me to bear things when Cynthia found fault with the Graham bread because it wasn't made of Franklin flour."

"How very illogical! In that case it would have been Franklin bread."

"Well, she thinks no other kind is fit to eat, and Walter Baker's breakfast cocoa is the only preparation that could possibly be used by any self-respecting person. As for the sorts that are prepared at table, she says that nothing can take the place of boiling, and that most of them are medicated—with potash! Just think of drinking potash for tea!"

"There might be a difference in the taste," admitted her husband, gravely, "and of the two, Polly, I prefer tea. One soon tires of potash."

"But don't mention tea or coffee to Cynthia, John Parnell, if you love a quiet life! Let us see! Twice fourteen are twenty-eight—yes, twenty-eight times, morning and night, did that woman discourse upon the subject of stimulants, until she made me feel worse than any professional drunkard! But to go back to that first tea-time. I had not ordered oatmeal porridge because I thought people of advanced thought ate it for breakfast. But it seems Cynthia belongs to the school who think it is better to sleep on it, and so her children cannot eat their supper without it, and all of them grumbled audibly, while little Cynthia was carried away shrieking with rage. I knew they were all tired and sleepy; but, John, why isn't one kind of slavery almost as bad as another?"

"I really don't know," said Mr. Parnell. "Well, it is a question that I asked myself several times even before bedtime," said his wife. "I had provided separate beds for the children, of course, but their baths and their rubbings and their ventilation and their coverings were all just as wrong as wrong could be. I do think, John Parnell, when people train up their children in the way of bondage to porridge and olive oil and Jaeger blankets, they ought to carry the things along when they pay visits; but Cynthia seemed to consider me an outer barbarian because I did not have all of them ready for her. I shouldn't want our children to tithe massage and physical culture and neglect the weightier matters of courtesy and regard for the feelings of their hostess. And that is the solemn truth, John Parnell."

"Well?"

"Well, that is only the beginning. I never was so—so!"

"Called to order?"

"That's it exactly. I tell you what, John Parnell, it made me sympathize with your parishioners; but as a minister's wife it came kind of hard to me to consider myself in the light of a heathen and a fit subject for conversion. And then the meetings of the congress which I had looked forward to expecting to learn so much! Well, I did hear a great deal that was true, to be sure, but the trouble was that the very next moment some one would get up and expound the very opposite doctrine."

"That's what they were here for—free discussion, Polly."

"Then they should not have admitted me, for it is awfully confusing to the mind of a heathen. How did you ever grow to be the man you are, John Parnell? For I know

your mother never heard of the psychology of childhood and the development of the spiritual sense. And as for menticulture and all the rest of it!"

"She knew the value of obedience," said Mr. Parnell, "and when we failed to come up to time, she developed our spiritual sense with a good stout hickory switch."

"But corporal punishment was the one thing the whole congress was agreed in denouncing," said Mrs. Parnell; "and it really was refreshing, because it was the only thing they were united upon, except the advocacy of physical culture, and each of them had her own brand of that and considered all the rest deleterious. What brand was yours, John? It didn't do ill by you!"

"Hunting, fishing, climbing trees, and especially splitting wood. Best sort, too; trade-mark unnecessary. Wish we could get it for our boys. Go on," said Mr. Parnell.

"Well, the worst of all was the session on religious education. Cynthia, you know, is very religious, and her children are members of Junior Endeavor Societies, Bands of Mercy, and all sorts of things; but another woman read a paper on the Evils of Superstitious Education, which went to prove that children ought to be left alone to choose their own religion after they grew up. And, do you know, I heard Horace Brenton whisper to Hal that, if mother were to try that plan, his choice would be none at all, and that it would be pretty good fun anyway."

"The speaker would have scored one if she had heard that," said Mr. Parnell. "Were Willie and Clara there?"

"Why, you know, I thought they need not bother about going," said their mother, "especially as they did not want to. In fact, I was rather sorry I went myself after I heard that speech, for the speaker scored some very strong points and it made me wonder whether our plan were the best after all, though of course in your position we could hardly do differently."

"But were you not reassured," asked her husband, "by your cousin's success in developing the spiritual sense of her own family?"

"Now, John Parnell! After what I've told you! Besides, I don't want to speak evil of the poor children, who are surely not responsible for their own bringing up, but, benighted as I am and away behind the times, I wouldn't, no, that I wouldn't, change families with Cynthia!"

"I suppose," said Mr. Parnell, "that Mrs. Brenton is too busy reforming the world to have time to reform her own family."

"That is a cheap thing to say, but it isn't one bit true. Cynthia just wears herself out on her own family, and as for that maid of hers, she has the most patient look out of her eyes that I ever saw in woman. If she tries to make her family a model by which to reform the world, that is only because it embodies in her theories and plans the best things she knows. Now, John Parnell, explain it to me. You know you can, for all you pretend to misunderstand. I do want to do the best by our boys and girls, but with twenty different theories on every point of their education, from the multiplication table up to truthfulness and temperance, what is a poor heathen body to do? Am I to flavor my mince pies with brandy, and give them a taste for liquor, or be a fanatic and have them turn drunkards out of pure contrariness?"

"Poor Polly!" said John Parnell. "Cannot you satisfy yourself, my dear, with the farmer's invective against theoretical agriculturists and the proverb about old maids' children?"

"These women, John Parnell, were all mothers of families. And as for theories, one must have them, of one sort or another. Your mother has often told me that she brought up her children as she was raised herself, and that if I succeeded half as well with mine it would be all the Lord would ask and more than the neighbors expected. That was her theory, and it was simple and short, anyway."

"It is true that one must have theories," said her husband, "but their value only begins, little woman, when we cease to be conscious of them. I do not know whether I make myself clear?"

"You don't," said Mrs. Parnell, succinctly.

"Then let me try to do better. When you thread your needle do you theorize as to the process? Must you think out the position of each piano key and the value of every note before you can play Schumann's *Traumerei* to me in the twilight? Is there any difference of opinion among civilized people as to the necessity of washing one's face in the morning? Yet certainly the last case that I have cited, in its day, represented a reform, and its advocates were wild theorists in the opinion of outer barbarians like yourself and myself, Polly. This age of ours is a wonderful one, but it has not yet learned to play in the twilight; its theories are too numerous and, as you have discovered, too contradictory to have been assimilated even by their discoverers, far less to have become a part of the heritage of the race. A generation or two hence they will have been sifted out, and such as have proved most serviceable will have become instinctive. They will have passed into the care of the sub-conscious self, the feminine half of the intellect, which is said to reside in the back of your head, my Polly."

"I can tell with the front of my head that you are talking nonsense. What do I care for what will happen a generation or two hence? Though of course it is satisfactory to know that something will have been settled by that time. But what am I to do about it now, John? That is the question for me, for really life is too short to solve all these problems."

"Life is the only solution of them, Polly. We may experiment as much as we like with this theory or that; we must, if we are intelligent beings, be more or less modified, intellectually, by modern views of education and the like, but what we really impart to our children—yes, not only to them, but to every one with whom we come in contact—is the self that has grown up within us and been nurtured by education, environment and our own self-discipline or self-indulgence. It is the sub-conscious self, Polly, that does the work of influence."

"If you were to call it character, John Parnell, it might not sound so learned and wise, but I should understand better what you mean."

"It may be, Polly, that character exactly expresses what modern psychology calls by the name I have used. For certainly we cannot love what is opposed to our characters, and it is the thing we love that we are able to give to those about us. A taste for good literature, for example, is an excellent

heritage, but the books that you yourself really love are those which you can teach your children to like also. If you try to force upon them something which you have been told is good, though of yourself you would never choose it, you will surely find that they will reject it also, and that you would have done better to let it alone, be it Shakespeare, or be it even the Bible, that they might have come to it in after years unbiased by your dislike. Learn all you can, but remember that the key to life is not to know, but to be. Even in the kitchen department, I believe that unconsciousness is a much more important factor than is generally recognized, and that many of our experiments fail simply because we are so conscious of applying a test. As between Franklin and Graham flour, for example, that which we eat deliberately, for its nourishing qualities, is the least likely to be wholesome. This quality of wholesomeness is the province of the house-mother, and of her alone; the family should be able, through her care and wisdom, to eat what is set before them, asking no questions either for conscience or digestion's sake."

"Well, that's about what we have always done," said Mrs. Parnell, "but it is of no use to speak of Franklin flour, for the children detest the very name of it on account of Cynthia. After all, John, it seems to me that her greatest mistake is that she is always 'travelling in soul,' as she calls it, with her children and never seems to let them alone for a single moment. Don't you think a child wants room to grow as much as a flower? Then, too, I am sure our children have taught me more than ever I taught them, but Cynthia never seems to care for what her children can teach her."

"And Jesus took a little child and set him in the midst of them," said Mr. Parnell. "You have reached the center, Polly. The proper attitude towards our children, as towards the rest of the world, is the attitude of humility. It is not as philanthropists, but as humble students and imitators, that we should open the door of a nursery or schoolroom. It is to the likeness of the Child of Nazareth that we must conform both ourselves and our little ones if we with them would enter the kingdom of heaven."

"Well, said Mrs. Parnell, "I felt sure you could explain it to me, John Parnell, and so you have, and now let us ring the bell for prayers."

HOW TO FURNISH THE PLAZZA

BY EUNICE DALE EVERETT

Since the piazza forms a part of so many American houses it is well to have it so furnished that the family will naturally spend much of their time there during the summer months. Shade can be obtained by means of vines trained on a trellis. The madeira vine is a rapid grower, and may serve to protect the piazza from the too ardent sun. The perennial woodbine is always beautiful, but has the objection in some localities that it is apt to be infested by an ugly worm. There are various kinds of clematis which are desirable but hard to grow. The wild clematis is a handsome vine and a strong grower. It will furnish abundant shade, but will need frequent trimming lest it shut out air as well as sunshine. Awnings are convenient for extending the shade and diminishing the too strong light without excluding the air. There are piazza screens which are useful

and inexpensive, and if not so pretty as vines have the advantage of being easily rolled up when not needed.

A hammock will, of course, be found on every piazza. One that has hooks instead of rings, so that it may be easily removed, is most convenient. Each family must suit the chairs to their means and taste, but it is well to have enough seats so that one may entertain an unexpected friend on the piazza without the trouble of bringing out another chair. A table which will stand exposure to the weather will be found very convenient if there be room for it. If not a folding table which is easily taken in at night may be used. A shelf that can be turned down when not needed will answer the same purpose very well. Something of the kind is almost a necessity for holding the workbasket, book or writing materials.

Cushions made of some strong cotton goods filled with hay or excelsior and covered with turkey red or any pretty washable material will be found conducive to comfort. To protect a dainty gown from the floor there should be a rug or strip of carpet to spread under the hammock or rocking-chair. This reminds me that where space permits it is desirable to have on the piazza a covered wooden box, about three feet long and one foot high, in which may be kept at night the rug, hammock, cushions, duster, one or two palm-leaf fans and any other little articles which are likely to be in frequent use in this summer room. The box may also serve as a seat on occasions.

A piazza is too often looked upon merely as a place for idlers. It should be made a comfortable resort for busy people likewise. One can shell the peas or hull the strawberries or do the mending just as well here as in the kitchen or sitting-room. If it is some work to take care of the piazza it saves much sweeping and dusting in the house. A comfortably furnished piazza is a constant invitation to outdoor life, and is thus conducive to the health and happiness of the family. If it should tempt us to do a little less work and to take a little more rest during the hot months perhaps we shall be just as well off in the end.

A RARE CASE OF GENEROSITY

The Commissioner of Patents, Gen. Benjamin Butterworth, made a number of promotions recently. Among the clerks advanced was a woman who called upon him shortly after she had learned of her good fortune. "Mr. Commissioner," she said, "there is a woman who sits alongside of me in the office whose necessities are much greater than mine. She is a splendid clerk, and is now supporting her sick sister and child. Her brother, who previously assisted them, died a short time ago. The lines of her life are drawn in much harder places just now than are those of mine. I want to ask a favor of you." Major Butterworth naturally expected that the other promotion would be asked for, and he knew there was no opportunity to make it, at least in the near future. But his visitor continued: "I want to ask if you will not let this other woman have my promotion and allow her to draw the increased salary until she is placed in better circumstances. When that time comes perhaps we may change about again." Major Butterworth was dumfounded. Ever since he has been Commissioner of Patents he has listened to the importunities of clerks in his office seeking promotion. He had never before heard of a clerk who wanted a promotion for some one else. Of course her request was granted. The fellow-clerk whose necessities she regarded as greater than hers will receive the promotion intended for her. —*The Washington Star.*

Closet and Altar

Power like character comes from the fountain of prayer.

Every real and searching effort at self-improvement is of itself a lesson of profound humility, for we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the Rock that is higher than ourselves.—*William E. Gladstone.*

O, humble me! I cannot bide the joy
That in my Saviour's presence ever flows;
May I be lowly, lest it may destroy
The peace his childlike spirit ever knows.
I would not speak thy word, but by thee stand
While thou dost to thy erring children
speak;
O, help me but to keep his own command,
And in my strength to feel me ever weak;
Then in thy presence shall I humbly stay,
Nor lose the life of love he came to give;
And find at last the life, the truth, the way
To where with him thy blessed servants live;
And walk forever in the path of truth—
A servant yet a son; a sire and yet a youth.
—*Jones Very.*

When Christ showed us God, then man had only to stand at his highest and look up to the infinite above him to see how small he was. And always the true way to be humble is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatness is. The first is the unreal humility that always goes about depreciating human nature; the second is the genuine humility that always stands in love and adoration, glorifying God.—*Phillips Brooks.*

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bears him down
Then most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.
—*James Montgomery.*

Honor must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—*Charles Kingsley.*

Father of all mercies, we mourn our sins, we express our sorrow until we become familiar with the self-accusation: God forgive us, God pity us. Destroy this temptation of familiarity, and give us to feel that every providence is new, every day a new opportunity because a new revelation of God's purpose and love, and may we wait upon God and cry for the spirit of obedience that we may do his will unto death. Lift us up when we are cast down; carry us awhile when the way is too heavy for us, the sun too hot or the wind too cold; when there is no water on the road find a fountain for us, and grant us refreshment by the way; when we are tired of earth and time and space, because they mock our souls, show us visions which reveal how big, how infinite, how glorious is our Father's house. We leave our prayer at thy cross, O Christ; thou wilt turn it into an answer and we shall have at peace. Amen.

Mothers in Council

THE EYESIGHT OF SCHOOL CHILDREN

In the June *Review of Reviews* Dr. Frank Allport, professor of clinical ophthalmology and otology in the University of Minnesota, considers these urgent questions: Is human eyesight degenerating? If so, from the operation of what causes? Do the eyes of children of school age share in the supposed degeneration? If they do, is a practical remedy within reach of the masses? To the first and third of these inquiries ophthalmic science gives an affirmative reply.

In order to remove the causes of eye mischief Dr. Allport says that the environment of school children with regard to its influence upon their eyes must be carefully studied. In the structure of the school building as few obstacles to vision as may be should be permitted. Ample illumination, whether natural or artificial, should be had from the left side of the desks. The desks themselves should be of such sizes as to permit the pupil's feet to rest firmly upon the floor. They should be provided with comfortable backs and slanting tops, the latter placed at such distances from the eyes as to render sight easy without the close approximation of books. The blackboards, maps, etc., should be so situated as to be readily seen. An erect style of handwriting, less irksome to the eye than slanting characters, should be taught.

The writer next considers the means to be adopted for the discovery and remedy of defects in the eyesight of school children, and describes a plan for ocular examination in the public schools which has been successfully put in practice in Minneapolis. It consists in the training of school principals in the detection of eye disorders, and in a system of notification to the parents of discovered defects, carrying with it the suggestion that a competent authority should be consulted.

Of the operation of this plan Dr. Allport writes:

"In the city of Minneapolis, with the earnest co-operation of Prof. C. M. Jordan, superintendent of the public schools of that city, the eyes of 23,049 school children have been satisfactorily examined by the principals, after due instruction by the superintending oculist. Among this number 7,293 defectives have been found, and largely beneficial results have already followed.

"The method is, briefly, as follows: An oculist is to be appointed by the board of education, whose duty it shall be to lecture to the principals upon the elementary facts in ocular anatomy, physiology and hygiene, and upon the uses and application of the test types, etc., making a practical demonstration of the method upon some fifty pupils. The principals shall thereafter annually report their work to the superintending oculist, who shall submit such statements, with his conclusions, to the board of education. A Snellen test card is provided for every building, with some accompanying printed matter.

"The 23,049 pupils examined in the city of Minneapolis have been distributed in fifty-four schools. The percentages of defectives found in the different buildings have varied greatly, ranging from ten per cent. to sixty-four per cent. The maximum number was discovered in a building of a notoriously poor and unhygienic character, and closely surrounded by other buildings, excluding sufficient illumination. The great variation in percentage is to be accounted for (1) by the inaccuracies of a first examination, (2) by the varying quality and quantity of light, (3) by the pupils' varying degree of intelligence, (4) by the variable number of pupils previously cared for by oculists, and (5) by general home, school and personal hygiene.

"The general percentage of defectives was 31 per cent., exclusive of those already wearing satisfactory glasses.

"Notwithstanding that this was an initial examination, subject to the inevitable difficulties of inexperience, ignorance and unjust criticism, the principals have become the warmest advocates of the method, and report that the tests have been easily performed; that practically no opposition from parents or children has developed; that parents are quite generally awakening to the gravity of the situation; that already large and in some cases startling benefits have been experienced; and that by another year, as prejudice diminishes and a better understanding of the subject prevails, greater and still more salutary results of the test will become apparent."

A SPOILED BOY

"Boys must make a noise or they will burst." So said Johnny's father, as the little boy rushed into the parlor with a succession of war cries, whoops and yells.

Aunt Myra, who had lately arrived at Johnny's house, demurred at this doctrine. She had brought up three boys, giving them large liberty, winking at many childish escapades, sympathizing in their boyish pranks, trying always to be the friend and comrade as well as the provider and guide. But while wishing them to be free and happy citizens in the little republic of home, she insisted on the rights of their fellow-citizens.

"If," she said, "my boys are not trained from their babyhood to be gentlemen they will never reach that high estate." So morning, noon and night Aunt Myra's boys were reminded that there were other persons in the world besides themselves, and by many a little easily comprehended lesson by denials and rewards they were taught to ask themselves: If I do thus and so will it hurt anybody's feelings? Will it disturb anybody? Will it cause anxiety or alarm? Thus, little by little, to think of the comfort of others became a second nature to them.

When Aunt Myra came to stay a while at her brother's she was daily astonished, outraged, dismayed, at the doings of Johnny. Instead of the cozy meals that the lady had been accustomed to, with pleasant conversation and bright sallies of wit, followed by the laugh that aids digestion, there was—Johnny. Johnny burst into effusive talk at the most inopportune times. Johnny wanted something that was not included in the menu, and, with loud raking of chair-legs, left the table. Johnny didn't like his meat, or he wanted more pudding—in short, he succeeded in making himself the family center from the beginning of the meal to the end. Aunt Myra protested for a while, but finally gave up to Johnny, like all the grown-up people who at any time became a part of the household.

"What do you propose to do with Johnny when he gets a few years older?" asked Aunt Myra of her brother one day.

"O, he will behave when he comes to the years of understanding," said the gentleman. "You mustn't expect too much of such a little fellow."

Alas! the father did not live to see Johnny grow up. When the boy was fourteen Aunt Myra, full of sympathy for the desolation of the family, went to live with them for a while. Was Johnny the helper, the consolator of his widowed mother? Far from it. While not a bad boy, he was thoughtless, heedless, noisy, rasping, worrying, always drawing upon the patience and forbearance of the household.

"Aw! a fellow can't be expected to be on his good behavior all the time," was one of his favorite expressions. Another was: "What's a home for, anyway? You've got to be stiff and proper among folks, but home's the place to do as you want in."

Alas for Johnny's home, and for Johnny's mother, and for Johnny himself! M. F. B.

A little pamphlet entitled *How to Make Sabbath Afternoons Profitable and Pleasant*

for Children, by Mrs. F. A. Welcher of Newark, N. J., contains several helpful and practical suggestions. Mothers who have not solved this problem will find the booklet well worth the twenty cents which it costs, and may obtain it of the author.

CHAT ABOUT WOMEN

Victoriamania is raging fiercely in England. The Boston *Pilot* comments sarcastically on an English "magazine for ladies" having in one number an article on the Aunts of Queen Victoria and in another a poem entitled Queen Victoria's Nurses.

The public school authorities of Brooklyn, soon to be of the Greater New York, have at last recognized woman's ability as an educator by appointing Mrs. Sherville as their first woman principal of a grammar school, with a salary of \$3,500 a year.

While Queen Victoria has been ruling Great Britain a Gloucestershire woman, Hannah Brewer, has been delivering the village mail, tramping eleven miles a day for sixty years. She has just retired on a pension, proud of a record of a quarter of a million miles trudged on foot.

Shirt waists were in order on Commencement Day at Bryn Mawr this year. Instead of gowns of organdie, muslin or silk, the Seniors decided to wear this simple, everyday dress with their black gowns and mortar-board caps. These girls are heartily to be commended for their good sense.

The setting apart of one room in the old ladies' home in Amesbury as a memorial to the poet Whittier is especially fitting, for he was one of the founders of the institution and gave it much financial assistance. Mrs. S. T. Pickard, the post's niece, is arranging the room, which will contain furniture from Mr. Whittier's Amesbury home.

The corporation counsel of Chicago has appointed a young woman lawyer as his assistant. Her salary will be \$3,500 a year. She was chosen over a score of men who were scrambling for the position because, in the opinion of the chief law officer of the city, she is better fitted than any other attorney to discharge the duties of the office.

It is reported that the women of Unity Church in Oak Park, a suburb of Chicago, will remove their hats and bonnets during church services at the request of their pastor, Rev. R. F. Johnson. He believes that the church of the future will have a dressing-room where ladies can leave their hats and garments, and a checkroom for coats and umbrellas. Mr. Johnson's reasons for this innovation are that it gives a more homelike and devotional aspect to the meeting, and makes it easier for persons in the back seats to see the preacher. He says that the theater is in advance of the church in this matter, and that he "cannot see why the children of darkness should always be wiser than the children of light."

The University of Pennsylvania has conferred its degree of Doctor of Philosophy upon Mrs. Alfred Colin, a French lady, whose maiden name was Henriette Louise Thérèse Fornachon de Peseux. She took her first diploma from the Académie de Neuchâtel. Then she gathered more knowledge at the Muséum d'Histoire Naturelle, at the Sorbonne, at the Collège de France and l'Ecole des Hautes-Etudes. In the United States, meantime, the Stanford University conferred upon this learned young woman the degree of Master of Arts; Bryn Mawr gave her its fellowship of the Romance languages, and retained her for two years as a reader. Pennsylvania University's honors are for researches in archaism of modern French, Romance philology, with Italian, Spanish and English philology.

Life is a long lesson in humility.—J. W. Barrie.

The Conversation Corner

THIS week, as our Cornerers know, is wholly given up in England to jubilant celebration of the sixtieth anniversary of Queen Victoria's reign—the longest of any of the British sovereigns for 1,000 years. We all have a special interest in this great festival, for England is our mother country. Only a few generations back our ancestors lived in Yorkshire or Essex or Hampshire of the Old England, and shouted *Long live the King*. Even after the emigration—we are likely to forget that—our grandfathers or great grandfathers, in some cases our fathers, were actually Englishmen, born in an English colony. It is true as Senator Hoar said at the time of the reception of the Bradford Manuscript, that the English island is half ours, the story of their ancestors and ours the same. So that although we live under another government now, and are proud to be Americans, we ought to be heartily interested in the past and the present of what Hawthorne calls "Our Old Home."

It seems very appropriate to print this week a letter from a good friend of ours who is a true Englishman, whom Charles Kingsley took upon his knee when a boy and called a "real Saxon," and who has won our love by his labors of Christian kindness on our own continent. The letter is dated in May, "On board the steam trawler Vancouver, Red Cross Fleet, at sea, off the coast of Denmark." The picture shows him paddling his Eskimo kayak, which he brought from Labrador, among the North Sea fishermen.

Dear Mr. Martin: If you could peer in now and see the dirty, disreputable looking person that stands at a locker, writing to you in a Guernsey frock and fisherman's long boots, you would hardly own him as an acquaintance. But here I am, trying to write with the remains of some ink unearthed by my beloved friend and skipper, Admiral John McKew, otherwise known as "Fenian Jack." We are with a very large fleet of vessels, some forty five steamers and one hundred sailing vessels. Such a lovely sight in the morning, all boxing round the fish carrier, putting their fish aboard to carry it to London! I had a grand time last week in the "Short Blue Fleet." The Holy Spirit is at times so manifested at sea one does feel very close to God. The redeemed lives of these men are beautiful to see, but the advent of steamers has made gatherings for prayer and praise difficult just for this time. The men dare not leave their vessels as they used to do. I do love these men—such big, powerful, simple, affectionate, earnest men, yet, alas! so easily led into sin.

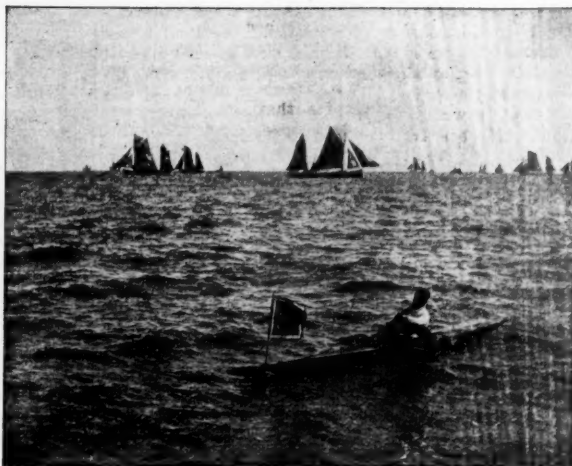
Well, a letter should convey news. Here we are, sometimes off Heligoland, then off Germany, then out in mid-ocean, then up as far as Holland, and then again off Denmark. We have got our net out now, and just come fast on a sunken wreck. I've been up on deck to know what the noise was. The skipper says it is the wreck of a fishing vessel, called the "Lincolnshire Lass," sunk here last winter. It has brought many vessels into trouble by their coming foul of it. Isn't that a parable? The wrecks we make of our lives are very snags for other poor fellows to come foul of—Now our rope has broken, and we have lost half the net. Will take many hours to repair it, and meantime we are losing fish we might be catching. I believe in the spiritual race half our punishment is in opportunities lost and in capacity undeveloped.

I have my Eskimo canoe out here, and cruise about among the fleet in it. The fishermen cannot make it out, being so small and slight. One or two have tried it and capized immediately. It is like riding on your bicycle, simply a piece of confidence. It's like the Christian's walk, not our strength, but our

confidence, our trust. I went to visit the post in it this morning; that is the fish cutter which brings our letters from Billingsgate. A man-of-war, H. M. S. Hearty, sighted me as she passed through the fleet and steamed around me—They have just got the fish-end or "cod-end" of the net in and shot the fish on board. Oddly enough it has hung on intact, though the net is in pieces. The fish are flapping about on deck, and I have sent the steward up to clear the deck-light, over which the soles and plaice are floundering as the vessel rolls. These vessels roll horribly. I think if a man was not a good sailor no better purgatory could be invented than a month on a steam trawler—the smell of fish and oil, the dirt and the rolling would punish him!

I've had to bolt and write on my knee. I wish you could see these men, built like horses—to see our skipper knocking two half-hundred weights complacently together over his head is a sight! He holds them out easily at arms' length, and they can stand on these rolling, slushy decks as well as you and I can on a sidewalk. The hospital ship is away at home, due back tomorrow. I am really on a pioneer work, finding out all I can about how steam trawling hospitals would suit us. This morning I took in a poor, sick boy. He had neither friends nor relatives, and looked a miserable, woe-begone object, as pale as a tombstone. He looked snigger when we packed him into a clean bed, having washed him in hot, fresh water. Dinner is called. Love to all.

WILFRED GRENFELL.



DR. GRENFELL IN HIS KAYAK IN THE NORTH SEA

Now I am going to copy for you from the London *Toilers of the Deep* a letter from our boy in the "Corner Cot." It was written at Battle Harbor Hospital just after Christmas—earlier, you notice, than the one printed May 20. Little Elsie was the girl sick with hopeless hip disease. She died one morning in November, having sung the night before,

Jesus, tender Shepherd, hear me,
Bless thy little lamb tonight.

Aukshenai Dr. Grenfell: Sir Donald went away too fast. I want to look at her long time more. Some time in sleep I see you, Dr. Grenfell. I lonesome when you gone away two or three days. I afraid you got lost in Sir Donald, because it very rough, lot of wind, and very much snow. Poor little Elsie very fast gone to Father in Heaven. I very glad. Nice singing in the night. Elsie gone in the morning. Sister go home next year, me like to go too. Me got a nice time at Christmas. I'm glad I got something Christmas morning when I wake up. Me got a book, sweets and a cake. Lot of little girls and boys got a tea. It makes them laugh to look at Christmas big tree. Sister gave Tommy and me Jack-in-the-box. I opened box. I very frightened and make some people laugh very much. I make some paper chains very long. Sister put candles in lanterns, all very very pretty. Next day lots of people came to tea. After tea, lot of singing. I sing Takpanele. Boys say hip, hip, hurrah! for sister lot of times. I learn, "There is a better world, they say, O! so bright." I want a letter by and by, please. Me like to see you next year. I'm sorry you stop home.

One night in sleep I see sister with big wings, like gulls' wings, only very white and very big. Aukshenai, Dr. Grenfell, very much.
GABRIEL POMLUK.

Sister Cecilia describes the Christmas, the boys going up the bay early in the morning (18 degrees below zero) for a tree and bringing it on the dog sledge, Pomluk's pink and white paper chains festooning the room, how he "fairly screamed and clapped his hands with delight" when the tree was lighted up, how he sang four Eskimo hymns, etc. She adds, "Gabriel's large surface wounds are very small now, through frequent dressing, but the temperature at night is still high."

Mrs. Martin

CORNER SCRAP-BOOK

Victoria the Good. These two interesting suggestions were recently mentioned by a lady in lecturing upon the "Current Events" of the world. One was by Frances Power Cobbe, that the Queen should be styled "Victoria the Great," calling attention to the fact that only one woman had ever received that title

—Catherine the Great. But an English bishop objected, saying that although such monarchs as Alexander and Napoleon and Catherine had been thus titled, it would be far better to call the English Queen "Victoria the Good," for goodness is greater than greatness, and her Gracious Majesty would be long remembered by her people as pre-eminently good. This reminds us of the recent items in the *Scrap-Book* about the poem, "Why Alexander Was Called Great." Soon after I visited Whittier's birthplace at Haverhill and heard this curious story of his boyhood. The President of the United States and a menagerie visited the town on the same day, but the boy was not allowed by his Quaker parents to see either. But the next day little Greenleaf was determined to see the steps of the great ruler of

the nation, and going to town followed for a long way the footprints of—the elephant, supposing that he was actually walking in the footsteps of the great Madison! But the greatness of Victoria and Lincoln and Whittier is infinitely superior to that of the warriors of history, whom people have foolishly agreed to call "Great" because, in their ambition for power, they succeeded in murdering great numbers of their fellowmen!

Children's Commemoration. In one English village the people planted fruit trees to mark the royal anniversary. But the children set an arbor of trees, whose initials in order should spell the precept, "My son, be wise." A birch stood for the letter B!

The Month of Victoria. One loyal subject proposed this method of commemoration—to divide the year into thirteen lunar months, the thirteenth to be called Victoria. That month was to consist of twenty-nine days and to include the period celebrated as anniversary of the coronation.

Those Sixty Years. The magazines and papers are giving accounts of the events and discoveries during Victoria's long reign. It would be a good exercise for us to make lists of our own. What would you put under *Inventions*? Railroads (?), ocean steamships, the telephone, electric light, electric cars, the sewing machine, the bicycle—what else?

L. M. M.

The Sunday School

LESSON FOR JULY 4

Acts 16: 6-15

FIRST CONVERTS IN EUROPE

BY REV. A. E. DUNNING, D. D.

During the first ten years of the Christian Church it was confined mainly to Palestine. During the second decade it extended through Asia Minor, and the third marked its spread through Europe. About fourteen years after the crucifixion Paul, then called Saul, appears at Antioch as the helper of Barnabas, and from that time rises into increasing prominence till he becomes the acknowledged leader of the whole church. After Christ Paul is the most magnificent character in New Testament history. His passionate devotion to Christ, his unconquerable energy, his splendid statesmanship, his unalterable love for those converted under his ministry, his forensic power, his inspiring leadership, his sublime patience in all kinds of trial and his magnificent organizing ability must in every lesson be kept before our minds if teachers and pupils would gain the highest spiritual results from studying the Acts. Paul is the ideal man in that record. In this lesson, beginning a new quarter, let us note:

1. The missionaries directed to Europe. Paul, from the beginning of his Christian life, relied on special divine guidance in every crisis. Did he have it? Let the results of his labors answer. He saw Jesus on the road to Damascus. On that fact he rested his claim to apostleship. "Have I not seen Jesus our Lord?" The Holy Spirit set him apart at Antioch to preach the gospel to the Gentiles. Now on this second journey he would have preached in the province called Asia, in the southern coast of Asia Minor, but was forbidden to do so by the Holy Spirit. That was not because the gospel was to be withheld from that region, for he spent much time afterward in preaching there. Ephesus was his home for three years. But at this time God had a different plan for him. Then, with Silas and Timothy, he turned toward Bithynia, in the region lying south of the Sea of Marmora and the Black Sea. Again the Spirit would not allow them to go in that direction. This was not to shut the gospel out of Bithynia, for sixty years later Pliny found it filled with churches. It was one of the provinces Peter mentioned in a general epistle to the churches.

With the way so plainly blocked on one hand, they waited for further guidance. It came through a vision to Paul in the night as they were stopping at Troas. But the call was distinct and it was promptly answered. Immediately they sought to go forth to preach the gospel in Europe.

Can we have such guidance from above in our life work as Paul had? Let his success make answer. God vouchsafes visions to those who want them. But those who would see heavenly visions must have made up their minds about what they are living for. Paul sought simply to follow the call of personal duty. He had probably but a faint conception of the significance of the step he was taking. The division between the two continents was not marked as it now is. Mysia and Macedonia were both Roman provinces. Yet Alexander's conquest of the world was of small moment as compared with the triumph of Christianity throughout Europe, which began on the day when Paul started from Troas for Philippi. Longfellow says that success is doing faithfully what you are called to do without a thought of fame. Every one who listens for God's calls and responds to them promptly makes the most of his life.

Luke, as is generally believed, joined the missionary party at Troas. At this point in the narrative the pronoun "we" begins to be used. Perhaps he was a Greek. Paul distinctly intimates that he was not a Jew [com-

pare Col. 4: 11 and 14]. Professor Ramsay suggests that he may have been the man of Paul's vision.

2. The place chosen to begin the work. They were in Macedonia when they landed at Neapolis. But they did not preach there. They went on to the first city of the district, Philippi. They chose a central position, whence their influence would radiate throughout the country. It was a Roman colony, planted there by the authority of Rome. Already Paul's eyes were fixed on the world's capital as the place where he would preach Christ. The wise man plans his work for God as though everything depended on his own judgment. He trusts God as implicitly as though divine guidance would make it impossible for him to make mistakes. Paul's choice of strategic points at which to begin work and to plant churches kindles our admiration for his genius. He seems to have foreseen the conquest of the world for Christ.

3. The first steps in preaching. Paul always sought those with whom he had something in common in beginning a new work, and began with some subjects in which he and they had common interest. He was a Jew and he sought Jews. They were not wanted in Philippi [v. 20], and there were not enough of them to maintain a synagogue. But Paul and his companions supposed they would find a *proseucha*, a place of prayer, somewhere by the river outside the walls. They waited till the Sabbath and found a little company of women. There Paul began his preaching. It must have seemed a small beginning, but to those who are obeying divine orders no work is small. The seed was sown by the side of the little river Gangas whose fruits blessed all Europe.

4. The first convert and her household. One of the women at that first meeting was a Jewish proselyte. She came from Thyatira. That was one of the cities where Paul had wanted to preach, but had not been permitted to do so by the Holy Spirit. In later times the church at that place became famous [Rev. 2: 18-29]. It is possible that Lydia helped to found it. Paul's words made a deep impression on her. They convinced her that Jesus was the Messiah. As soon as she believed she brought her household and they were baptized. As soon as she was baptized she pressed on Paul and Silas and Timothy and Luke her hospitality.

Baptism is not often mentioned in the Acts, but when it is mentioned its significance is plain. When the first church was organized [Acts 2: 38], when the first Gentile family was received into the church [10: 47, 48] and when the first church was founded in Europe [vs. 15, 33], the act of baptism is mentioned to show that this sacrament belongs with the organization and building up of churches.

The simplest lesson and the most impressive to be drawn from this incident is that when our plans seem to be defeated we must not give way to discouragement, but must watch for the new direction to which God will call us. The new call might well have seemed unpromising to Paul. He was shut out of the provinces of Asia Minor where he had planned to preach, where he would have found multitudes of Jews and where he would naturally have expected that the religion which sprang from their nation would find the strongest foothold. He was called into another continent. He went at once, but he found no place where he could preach except to a little company of women outside the city where he had chosen to begin. But there the Lord opened the heart of one woman to receive his words. So began that movement which gave Christianity its most congenial home, which at last made it dominant among English-speaking people and brought us in this country to receive the gospel and to be transformed by its power. If we each obey implicitly the voice of God he will lead us to share in the triumph by which the whole world is to be subdued to his sway.

THE CHURCH PRAYER MEETING

Topic for June 27-July 3. Living in the Light of God's Knowledge. Ps. 139: 1-12, 23, 24; Jer. 23: 23, 24; Rev. 3: 1-7; Isa. 54: 7-10. Remembrance of God's perfect knowledge as a curb for sinful wishes. Its help in temptation. Its comfort in sorrow.

[See prayer meeting editorial.]

Mr. John D. Rockefeller is one of the three or four richest men in the world. He says, "The poorest man I know of is the man who has nothing but money, nothing else in the world upon which to devote his ambition and thought." Mr. Rockefeller has told here the secret which many who are ambitious to get money have not thought of. To know how to use it is even more important than to know how to get it. Many a man, using a little wisely, has found wealth. Many another, having amassed a great fortune, has found it only "vanity and vexation of spirit."

Prayer is a means of conformity to environment, of godlikeness. How do you become like a friend? Of course by associating and talking with him. And why does it help you to associate with a hero? Simply because you cannot be with him without being inspired with his heroism. And, best of all, if I pray for the gift of God's Spirit, that is the prayer which the whole world of environment has been framed to answer.—J. M. Tyler.

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PROGRESS OF THE KINGDOM NOTED AMERICAN BOARD CONVERTS

(Parallel with *The Congregationalist's* missionary topic for July.)

Pre-eminent among the names of noted converts of the American Board stands that of Joseph Hardy Neesima. With awe does one read the story of his life, of the marked way in which he was led from childhood to his death that he might accomplish a work for Japan inestimable in its results to that island empire. His characteristics were so many and varied that it is impossible in a few lines to mention them all. He has been justly called by one of his countrymen "the Puritan of the Orient." A man of great meekness, a lover of peace, he had the fire of an unconquerable purpose, a determination to acquire knowledge not simply for its own sake but that, possessing it, he might be enabled to benefit his fellows. With great mental ability, executive, industrious, fearless, steadfast and invincible for the right, with lofty ideals, loving and loyal, he received an opportunity for service such as is seldom granted to one man, and he was faithful to it. Like Abraham he was a friend of God.

While still young, to use his own words, "his mind was fulfilled to read English Bible and to find some teacher or missionary," and intent upon this end in 1864 he left his home in Tokyo, little dreaming that ten eventful years would elapse before he should see his family again. His flight from Hakodate at midnight, disguised as a servant, in a ship bound for Shanghai, his long and tedious voyage in the Wild River, sailing from there to Boston, the marvelous loving-kindness of the Lord in opening the heart and home of Hon. Alpheus Hardy to the stranger constitute a thrilling story. While in Phillips Academy, Andover, Neesima united with the church, and in the same town he took his theological course after graduating from Amherst College in 1870. With the Japanese embassy, acting as its interpreter, he visited the capitals of Europe, examining, as was always his wont, so minutely the school systems that a paper prepared by him became, with some modifications, the basis of the system of education in the empire today. Those who attended the meeting of the Board in Rutland in 1874 will never forget the electrical effect produced by the powerful plea made by Neesima for funds to start a Christian college in Japan. Five thousand dollars were there subscribed for the undertaking. In November, 1875, the Doshisha—the name meaning one endeavor or one purpose company—was started in Neesima's house with a prayer meeting. In spite of opposition to the school in Kyoto, it increased in numbers, being materially helped by the members of the Kumamoto Band, a history of which and their instructors, Capt. and Mrs. L. L. Jones, deserves a chapter by itself, until in 1888-9 there were in all departments over nine hundred young men and women. He had conferred upon him in 1889 by his *alma mater* the degree of LL. D. Constant work beset with many difficulties told upon his health and, taking a heavy cold in the fall of this year, he failed rapidly, until in January, 1890, with the words, "Peace, joy, heaven" on his lips, he entered the eternal home. During his sickness plans for his beloved school, his best monument, were in his thoughts, but the welfare of all Japan was dear to him and he sent many New Year's letters to the leading pastors, one nearly three yards long, urging the planting of the gospel in important centers.

"My father, my father is dead" was the heartfelt cry that went up from many in the Zulu Mission when James Dube died. Faithful had been the laborers, few had been the visible results of the work, so that Daniel Lindley and his co-laborers must have felt a peculiar joy when Dube, a descendant of noted African chiefs, joined the little band of Christians. As befitted his royal blood he

was of large stature, of commanding appearance and wielded much influence. He was a teacher in the station school at Inanda and pastor for seven years, until his death in 1878. Another well-beloved native Christian was Umcitwa, whose life was not long in years, but was noble in service and sacrifice. He and his wife, Yona, were the first Zulus to go into Matabeleland, 1,500 miles from their neat, attractive home in Umzumbe, to show that heathen people what a native Christian family, speaking their own tongue, could be. Six months of a wearisome journey, six months' struggle with disease, yet preaching the gospel by his patient life and words, such is the brief record of a hero's life.

The noble army of martyrs had a worthy soldier 100 years ago in the person of Assad Shidiak, whose home was near the foot of Lebanon, that "exceeding white" mountain, historic and beautiful. Of Arab descent, he was graduated with honors in the school of the Maronites, to which sect he belonged. Handsome in face and easy in manner, he readily found employment in the service of bishops and then of the patriarch. When about twenty-five years of age he found his way to Beirut and opened an Arabic school for boys, continuing, as any clever man would do, his own studies. He arranged a code of laws for the Maronites and wrote against Protestant doctrines which, through the preaching of Dr. Jonas King and others, were being made known in Syria. Searching for new arguments he turned to the Bible, but the proofs there failed to establish satisfactorily to his own mind the doctrine for worshipping the saints, and in 1826 he openly acknowledged himself a Christian. The next three and the last of his life, for he died at the early age of thirty-two, were years of continual and severe persecution. He learned the old truth that a man's foes shall be they of his own household, for in his father's house he was seized by his relatives and carried to the patriarch. The lonely convent of Canoben, in one of the wildest, dreariest recesses of the Lebanon range, became henceforth his abiding place. There, with no bed, books, writing utensils, chained to a wall, he suffered for his Master's sake. When it was too late to save him from the clutches of the tyrant, his family made vain efforts to secure his release. Occasionally he would be taken out and scourged. When told to kiss the crucifix or the fire he kissed the fire, and every effort made to induce him to return to his former faith failed. His tormentors considered him a most obstinate man and found that he had a peculiar characteristic, namely, that he would never tell a lie. He climbed the steep ascent of heaven through peril, toll and pain, and exceeding rich was his reward.

A list of the devoted workers for the Master in the Ahmednagar district includes many names held in grateful remembrance by friends of the American Board in this land, but has one which, unfamiliar to us here, will ever be tenderly regarded by the native churches in India. Vishnupunt, as Bhaskar Karmarkar was commonly called, was of Brahman caste, born in Poona in 1834, where he lived in the poor home of his parents until he was twelve, when he was allowed to go to a government school. Later he taught in a school established and supported by educated natives for their daughters in Ahmednagar. Through the quiet influence and words of the missionaries, he began to be in doubt as to the forms and ceremonies of Hinduism and in 1853 he openly professed his faith in the Christian belief. His own people tried to bring him back to the religion of his fathers and once attempted to kidnap him, but the attempt failed. The mission compound then became his home, the only safe one for him, and his work that of a teacher in the Girls' School. But a different life work was to be his, that of a minister. Licensed to preach in 1857, three years later an urgent call was received from the Second Church in Ahmednagar to become

their pastor. His letter written to the church, after spending days and nights in prayer, shows clearly the spirit of humility which marked the man. He calls himself a "lifeless doll, a frail, earthen vessel," and says that he will go to them not as their pastor, but their poor, foolish servant. In 1868 leprosy made its fatal appearance and Bombay, on account of a better climate and doctors, was chosen as his home. From that time until his death in 1881 he ministered to the American Mission Church in that important city. All classes of people respected and loved him, returning his love for them, which was such a prominent trait that he was called the Apostle John. A wealthy Arab Mussaulman said to Vishnupunt's son, "If 5,000 rupees would prevent your father's death they should be yours in a moment," but neither love nor care availed, and after a week of great suffering release came, his last words being, "This is a great day."

A most remarkable sermon is that on Tithes, which was first preached in a small, poor village near Arabkir, Turkey, but has had a wide circulation, having been translated into English, Welsh and Chinese. Blind Hohannes, or John Concordance, as he was called, because of his great knowledge of the Scriptures, was a graduate of the theological seminary at Harpoot and became a preacher and teacher in a village of forty houses. Here on a salary of \$8 a month he supported his wife and child, and gave one-tenth to the Lord, thus practicing what he so eloquently and powerfully preached. He died in March, 1869, loved by Armenians and Protestants, who vied with each other to give him a fitting burial.

Sources of Information

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Vishnupunt, *Missionary Herald*, October, 1883.
Umcitwa and Yona, by Mrs. H. M. Bridgman, a leaflet published by Woman's Board of Missions.
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AT DRURY

Drury College never had a more interesting and significant Commencement. With close economy, for the first time in its history, President Fuller has brought the expenses of the year within the limit of the income, and the work has never shown to better advantage. The exercises of Sunday, the Edgell prize contest, the Class Day exercises, the musical exhibit of the college, were all of high order, and the Commencement exercises, June 17, in Stone Chapel, would have done credit to any college in the land. A most brilliant pianist was graduated in Miss Washatella Turner, who steps from college halls into a position of large influence as teacher. The salutatory and valedictory addresses, together with some of the other addresses, showed the influence of admirable teaching, and the master's oration by Forest E. Calland, who has taken a post-graduate course at Yale College, was one of uncommon power. Almost all of the graduates, through the influence of President Fuller and the faculty, have secured positions as teachers. Several subsequently will enter professions.

President Fuller is handling the financial interests with a master hand, and his scholarly ability is making itself felt everywhere. A large company sat down at the alumni banquet, and a still larger gathering greeted the president in the evening. The interest manifested in Drury, not only by the trustees but the entire city of Springfield and by the whole State of Missouri and the Southwest, is prophetic of a powerful institution. Next year it will celebrate its twenty-fifth anniversary, and it is hoped that a much needed scientific hall will then be in prospect.

M. B.

Literature

BOOK REVIEWS

THE ANCIENT HEBREW TRADITION

Prof. Fritz Hommel of Munich, the well-known Orientalist, has written this book primarily, he tells us, for the theologian and the archaeologist, but the common reader also will find much to absorb his attention. Recent discoveries are steadily extending our knowledge of primeval history and compelling the revision of current theories. It were greatly to be wished that the new material could be merely assimilated as so much positive addition to what was previously known, but while human nature remains what it is the temptation to polemics, to fashion the latest product of the mine into swords instead of plowshares, will hardly be resisted. Thus we find as the sub-title of this book "a protest against the modern school of Old Testament criticism." There is little comfort in it, however, for old-fashioned conservatives. The Pentateuch is held to be a composite; a partition of the story of Melchizedek is presented, with sundry conjectural readings; the conquest of Canaan, as here described, is utterly different from that given in the book of Joshua, and many such liberties are taken with the common interpretations of Scripture.

Nevertheless, the main trend of the book supports decidedly the ancient Hebrew tradition as it lies on the face of the Old Testament records. The Hebrews were probably monotheists long before Moses; the stories of the patriarchs were current in writing when Israel was in Egypt; the so-called priestly narrative is ancient and reliable, antedating even the Jehovist; Genesis 14 is veritable history; Deuteronomy is older than Hosea; the tabernacle with its ritual and priesthood belongs to the wilderness life; the reforms of Ezra were a reversion to primitive customs—such are some of Professor Hommel's contentions, and those who have best followed recent controversies will best know how fundamental they are.

The method of the book is a very interesting one, and, if it could be carried out successfully, a very convincing one. The authorship and the composition of the Biblical books are secondary questions. However these may be answered, the course of history is not affected, for the books themselves contain a cloud of unconscious witnesses in the shape of records whose antiquity and genuineness are proved by external evidence. The argument resembles that of Robertson's *Early Religion of Israel*, to which Hommel gives high, and almost extravagant, praise, although he falls below the Scotchman in soberness and soundness of judgment. Adopting the principle laid down by Edward Meyer in his late reply to Koster, our author investigates minutely the proper names of the Old Testament, especially of the so-called priest code, comparing them with those of the early Babylonian inscriptions, the El-Amarna letters, the South Arabian documents, etc. Unquestionably this study of words is of great value, and must be reckoned with by all who would hereafter hold to the view best known by the name of Wellhausen. Most of the material is surprisingly fresh, and there are numerous references to learned works published during the present year.

The chief faults of the book are its lack of a judicial temper, e. g., "blinded by the

prejudices which obscure the vision of modern critics of the Pentateuch" [p. 292], and its lack of a judicial faculty for distinguishing proof from probability. The fourth chapter, *Chronology of the Time of Abraham*, we have found especially disappointing. Elsewhere the name Ashur is traced to the region south of Palestine, but the evidence connecting this with Asher, the son of Jacob, is but slight. When the author asserts that the book of Joshua is accurate and trustworthy, and that the evidence from the monuments, as he presents it, does not oblige us to modify in any way the traditional view, he is simply inconsistent with himself.

In future editions a minor defect in the make-up of the book should be corrected. The general title is repeated as a uniform head-line, so that one who opens at random has no clew to his whereabouts. The table of contents should be utilized to furnish running titles. [E. & J. B. Young. \$1.75.]

RELIGIOUS

In *Gateways to the Bible* [Rice & Hirst. 50 cents] Dr. Cunningham Geikie, Professor Sayce, Bishop Haygood, Dr. A. F. Schauffler, Bishop A. C. Coxe, Rev. M. H. Williams and others contribute a series of papers for the practical aid of Biblical students, especially those of average Sunday school attainments. Some of the titles are: *The Age and Preservation of the Bible*, *Mutual Relations of the Old and New Testaments*, *What the Unlearned Find in the Bible*, *Why I Get So Little Out of the Bible*, *How I Can Get More Out of the Bible*. The book puts no strain upon the intellect but serves its useful purpose effectively. — *Fireside Readings for Happy Homes* [H. L. Hastings. \$1.50] is a reprint of a book published some sixteen years ago. It is intended and adapted to promote the development of early piety and to quicken that of adults. The book contains anecdotes in abundance and makes earnest moral pleas. The illustrations are the most unsatisfactory feature. — *Hymnal for Primary Classes* [American Sunday School Union. 15 cents] and *Songs of Love and Praise* [J. J. Hood. 35 cents] are two Sunday school hymnals, the latter with and the former without tunes. Each of them is ordinary in respect to quality.

Two volumes of the lectures delivered on the occasion of the sesquicentennial celebration of Princeton University have been issued in neat and substantial form by Messrs. Scribner's Sons. One is *Two Lectures on Theism* [\$1.00], by Prof. Andrew Seth of Edinburgh University. The other is the *Claims of the Old Testament* [\$1.00], by Prof. Stanley Leathes of King's College, London. It need only be said now that they are learned and remunerative discussions which all Biblical scholars will appreciate. — A new edition of Prof. C. W. Rishell's book, *The Higher Criticism an Outline of Modern Bible Study* [Curts & Jennings. \$1.00], is issued with an introduction by Prof. H. M. Harmon. The book came out first in 1893, and is a valuable practical treatise, timely and edifying. It has been carefully revised and enlarged. — A new number of the *Modern Reader's Bible* series is *Ezekiel* [Macmillan Co. 50 cents], edited by Prof. R. G. Moulton. It illustrates the same high grade of scholarship and is in the same compact and tasteful form as the previous volumes. — *The Sacred Feast* [Eaton & Mains. 35 cents] contains five short discourses by George

Lester on the Lord's Supper, and is well adapted to promote the devotional spirit.

STORIES

That familiar expedient of the novelist, the introduction of a hero, uncouth because of unrefined early surroundings and ignorance of the usages of cultivated society, but possessing natural shrewdness and kindness, into a position of wealth and influence by an unexpected whirl of the wheel of fortune, is used by Mr. E. W. Hornung quite successfully in his story, *My Lord Duke* [Charles Scribner's Sons. \$1.25]. The hero comes out of the bush in New South Wales to assume the title and estates of an English duke. His somewhat startling methods of adjusting himself to his new surroundings are amusing, and he wins the hearty admiration of the reader, as he finally does that of the heroine, by his inherent manliness and goodness of heart. And when he finally turns out not to be a duke after all one feels that the author would have done better to let well enough alone.

His Native Wife [J. B. Lippincott Co. 75 cents], by Louis Becke, is a graceful, somewhat unconventional story of the South Sea Islands, illustrating a more or less frankly avowed inclination to sneer at missionaries and Christianity, and, on the whole, seeking to justify, somewhat unobtrusively, a freedom of morals which may be innocent among savages, but which is not innocent in the mind of an instructed author or reader. — *The Burglar Who Moved Paradise* [Houghton, Mifflin & Co. \$1.25], by Herbert D. Ward, is a brisk, amusing and thoroughly readable little story, not without an undercurrent of wholesome seriousness in exalting nobility of character. It abounds in local allusions which many readers will recognize and enjoy, and it will take a good place among popular stories of the coming summer.

Ripple and Flood [J. B. Lippincott Co. \$1.50], by James Prior, has for its hero an English artist of plebeian origin, and for heroine a waif of origin even more plebeian. They rise somewhat in the world, and their adventures and the story of their love are told in a more than ordinarily entertaining manner. There are drama and tragedy in the book, and it is rather a sad story, but a capital piece of work, nevertheless. — *A Free Lance in a Far Land* [Cassell Co. 50 cents], by Herbert Compton, describes graphically the adventurous career of one of those Englishmen, so many of whom went out to India in the days of the East Indian Company and entered the service of the different Indian princes to seek their fortunes. It is an exciting story on the whole, pervaded by a healthy tone and decidedly entertaining.

The Pursuit of the Houseboat [Harper & Bros. \$1.25], by John K. Bangs, is in the author's familiar daring and amusing vein, but we must confess that it is a little tiresome to us. We have no doubt that many people thoroughly enjoy such literature, and they will find the author entertaining throughout in his characteristic way. He is not burdened with reverence, and the illusion which he undertakes to keep up puts a severe strain upon him, under which he occasionally bends, but the book is certainly a bright one, and the audacity of introducing the late Sherlock Holmes in the company of Socrates, Dr. Johnson, Madame Récamier, Cleopatra, Captain Kidd, Mrs.

Noah and others will carry the book with a great many.

The Parent's Assistant [Macmillan Co. \$1.50] will be recognized by some of our readers as a familiar volume from the pen of Miss Maria Edgeworth, which they read in their youth. It contains stories for children, and it is entertaining to read afresh these narratives, once so popular, and always of interest because of their illustration of the literary and moral ideals and methods of half a century and more ago. It is illustrated, and Mrs. Anne Thackeray Ritchie has supplied an introduction.

MISCELLANEOUS

Rev. N. H. Chamberlain's new book, *Samuel Sewall and the World He Lived in* [De Wolfe, Fisk & Co.], is a study of Puritan life in early New England. The famous diary of Judge Sewall serves as a sort of text and backbone. Puritanism in Old England and New, Judge Sewall as a Puritan type, the life of the times, its literature, its ecclesiastical growth and kindred topics are considered in a series of thoughtful, well studied, carefully written and eminently interesting chapters. The author's spirit is candid in discussing disputed topics and he exhibits a shrewd perception of the salient features of the time, the characters and the events which come up for notice. The book is neither a history nor a biography, but a series of essays containing history and biography and also considerable philosophy and much in the way of suggestive comment. It has a number of excellent illustrations and is a pleasant addition to what may be called the literature of the colonial period.

Mr. O. P. Temple's *The Covenanter, the Cavalier and the Puritan* [Robert Clarke Co. \$1.50] also is a study of colonial life in a large measure. It describes the Scotch and Irish Covenanters of a hundred years ago and more, their work as colonizers here, their settlements in the South, the distinction between them and the Cavaliers and Puritans, the services which they have rendered to our country, and the strength, vigor, enterprise and high integrity of the Covenanter character. The book does good service in making prominent certain facts which sometimes have failed to receive their due appreciation and as a study of the history of the Covenanters it will take a good place. It is an able book and serves a useful purpose.

Patris [Copeland & Day. \$1.25], by Louise I. Guiney, contains about a score of Miss Guiney's fascinating essays. The title of the book is a felicitous appropriation of a term used by the gypsies to describe handfuls of leaves or grass which they cast upon the road by way of leaving a trail. Miss Guiney is one of the most charming of the lighter essayists of our time, yet we do not mean that her productions lack substance. They are as well worth reading for their suggestiveness as they are for their fresh and vivacious manner and they are characterized by an unusually distinct individuality, a certain sparkle of which one does not weary. Some of her topics in this volume are on The Ethics of Descent, Reminiscences of a Fine Gentleman, The Under Dog, Quiet London, Willful Sadness in Literature, etc. The book is one which will extend greatly the number of her regular and admiring readers.

The substantial work in two volumes of Mr. L. F. Ward on *Dynamic Sociology*

[D. Appleton & Co. \$4.00], which appeared first in 1883, has been republished, but without a very extensive revision. To revise has seemed to be impracticable, and the expert reader is advised in the preface to omit the first six chapters inasmuch as they contain material once important, but now unnecessary except to the integrity of the work. The book has had a peculiarly interesting history in some respects, notably in connection with the endeavor to introduce the work into Russia, where it was interdicted. Perhaps the Russian authorities suspected from its title that it had something to do with dynamite.

Notes on the Nicaragua Canal [A. C. McClurg & Co. \$1.25], by H. I. Sheldon, describes a visit to Nicaragua, which resulted in convincing the author of the desirability of constructing the proposed ship canal and follows with a careful and somewhat elaborate study of the subject, together with a history of what has been done. He recommends that the United States see the canal through to completion by the purchase of a strip of territory from the Atlantic to the Pacific, sufficient to include the canal, thus giving us the opportunity of constructing it upon American soil, and the right to control it, and making it natural for the Government to build it just as it builds its harbors and public buildings. Whether the plan is the wisest may be a question, but the clear and intelligent discussion which the author here gives deserves careful attention and may lead his readers to agree with his judgment. The book is illustrated handsomely.

Several more reading books are come to hand. One is *In Brook and Bayou, or Life in Still Waters* [D. Appleton & Co. 60 cents], by Clara K. Bayliss. It is the first volume in the Home Reading Book series edited by Dr. Harris, and discusses natural history in many of its manifestations, and is meant to beguile the young into the way of learning until they shall have acquired, at least, a taste for natural science and possibly some actual knowledge. In the hands of a good teacher such a book will accomplish a good deal. But the attempts at drollery in these pages are far from successful.

The Story of Troy [American Book Co. 60 cents], by M. Clarke, is the latest issue in the Eclectic School Reading series. The old story is retold briefly, but well, in clear type and with some excellent pictures. In the Riverside Literature series Thomas De Quincey's *Flight of a Tartar Tribe* [Houghton, Mifflin & Co. 25 cents] has been edited by Prof. M. H. Turk. It is in the usual neat and tasteful form of that series. Two other volumes of the Riverside Literature series are Tennyson's *Princess*, edited, with notes, by Dr. Rolfe, and the *First Three Books of the Æneid* [Houghton, Mifflin & Co. 30 cents and 15 cents], edited by C. P. Cranch.

We are indebted to the courtesy of Justice David J. Brewer of the United States Supreme Court, president of the Venezuela Commission, for copies of the first publications of the commission. These consist of an atlas of maps of the Orinoco-Esequibo region compiled for the commission and the accompanying text relating to the geographical questions involved. The country itself is mapped with reference to its boundaries proposed or claimed, its forests and savannas, drainage basins, geology and European occupation so far as it can be traced

at various dates from 1597 to the English occupation in 1814. Then follow reproductions of rare ancient or more recent maps covering the territory, many of which have a high degree of historical interest. The diligence and care of the inquiry are evident at every point, and there is an accumulation of material which must be of the greatest use to the arbitrators unless its very wealth proves an embarrassment. It is a comfort to think that this elaborate and studious work, in the providence of God, appears as the prelude of arbitration, and not of war.

NOTES

— Ian Maclaren will give one or two religious books to his publishers before long, but will not print another novel at present.

— The famous black-letter Chaucer in the Charles W. Frederickson library went to Messrs. Charles Scribner's Sons at the recent auction, for \$340. Goodwin's Antonio was secured by Messrs. Dodd, Mead & Co. for \$300. The different lots brought \$8 apiece on the average.

— The nine lectures recently given at Johns Hopkins University by M. Ferdinand Brunetiere, who had so pleasant a reception wherever he went in our country, are to be brought out in substance in a volume before long. But another work, on French Literature, from his pen already is in press and will appear first.

— Messrs. Bentley & Sons, publishers of the new and complete edition of Jane Austen's works, have just had a letter sent them to be forwarded to her! Alas! It is no longer possible to speak of her as "the late Mrs. Austen," although many years now are allowed to pass before that form of allusion is considered inappropriate.

— The late Alfred Nobel, the famous Swedish chemist and manufacturer of dynamite, left a bequest of \$10,000,000 to be funded for the benefit of science. Five equal prizes, of \$50,000 each, are to be awarded annually. One will go to the writer of the best work in physiology or medicine, one to the person who has made the most important discovery or invention in physics, one to the similarly prominent person in chemistry, one to the author of the best idealistic work in literature, and the fifth to him who has done most to abolish standing armies and to promote the fraternization of nations.

BOOKS OF THE WEEK

- Lothrop Pub. Co. Boston.*
 THE READY RANGERS. By Kirk Munroe. pp. 334. \$1.25.
 THE GREAT ISLAND. By Willis Boyd Allen. pp. 176. 75 cents.
Ginn & Co. Boston.
 METHOD IN HISTORY. By W. H. Mace. pp. 311. \$1.10.
 VIA LATINA. By W. C. Collar. pp. 203. 85 cents.
Leach, Shevell & Sanborn. Boston.
 MACBETH. Edited by James M. Garnett, LL. D. pp. 224. 35 cents.
Silver, Burdett & Co. Boston.
 INTRODUCTION TO THE STUDY OF ECONOMICS. By C. J. Bullock, Ph. D. pp. 511. \$1.28.
Charles Scribner's Sons. New York.
 LATER GLEANINGS. By W. E. Gladstone. pp. 426. \$1.25.
 ARNAUD'S MASTERPIECE. A ROMANCE OF THE PYRENEES. By W. C. Larned. pp. 213. \$1.25.
 THE OLD GENTLEMAN OF THE BLACK STOCK. By Thomas Nelson Page. pp. 137. 75 cents.
 NICHOLAS NICKLEBY. By Charles Dickens. Edited by Andrew Lang, in two vols. pp. 664, 497. \$3.00.
 A CONCORDANCE TO THE GREEK TESTAMENT. Edited by Rev. W. F. Moulton, D. D., and Rev. A. S. Geden. pp. 1037. \$7.00.
 ILLUSTRATED FLORA OF THE NORTHERN UNITED STATES AND CANADA. Vol. II. By N. L. Britton, Ph. D., and Hon. Addison Brown. pp. 643. \$5.00.
Macmillan Co. New York.
 A ROSE OF YESTERDAY. By F. Marion Crawford pp. 218. \$1.25.
Henry Holt & Co. New York.
 THE GADFLY. By E. L. Vojnick. pp. 373. \$1.25.
H. S. Stone. Chicago.
 PINK MARSH. By George Ade. pp. 197. \$1.25.
 ONE MAN'S VIEW. By Leonard Merrick. pp. 258. \$1.00.
 MAUDE. By Christina Rossetti. pp. 122. \$1.00.
Advance Pub. Co. Chicago.
 IN HIS STEPS. By C. M. Sheldon. pp. 282. \$1.00.

Office of the Better Way. Grinnell.
THE BETTER WAY. By W. H. Wheeler. pp. 128.
60 cents.

PAPER COVERS

D. C. Heath & Co. Boston.
LA PONDRE AUX YEUX. By Labiche et Martin.
Edited by B. W. Wells, Pa. D. pp. 36. 25 cents.

H. L. Hastings. Boston.
THE CREDIBILITY OF THE CHRISTIAN RELIGION.
By Samuel Smith, M. P. 25 cents.

Charles Scribner's Sons. New York.
CHRISTIAN CONDUCT. By T. B. Kilpatrick, B. D.
pp. 145. 20 cents.
MIRACLES OF OUR LORD. By Rev. Professor Laidlaw, D. D. pp. 93. 29 cents.

MAGAZINES

JUNE. MUSIC—INTERNATIONAL STUDIO—AUBURN
SEMINARY REVIEW.—NINETEENTH CENTURY.

BIOGRAPHICAL

REV. JOSHUA T. TUCKER, D. D.

A long and useful life was ended when, after years of feebleness, Dr. Tucker died of heart disease at Dorchester, June 11, in his eighty fifth year. He was born in Milton, where for six generations had lived his godly ancestors, Robert, the English emigrant, having first settled in Weymouth in 1635. He graduated at Phillips Academy, Andover, in 1829, and at Yale College in 1833, the class of Drs. Buckingham, Dutton, Day and Wolcott, Professor Dana, Charles T. Torrey, the martyr, and Secretary of War Taft. Studying theology at Lane Seminary he was ordained in 1837, and labored in Illinois and Missouri, especially at Hannibal and St. Louis, until 1848; was then pastor in Holliston, Mass., eighteen years, and in Chicopee Falls ten years, resigning in 1877. These forty years of pastoral service were abundantly fruitful. In his pioneer service at the West and in his Massachusetts pastorates repeated revivals attended his ministry. An awakening of remarkable power occurred in his Holliston pastorate in 1858, when the whole community was aroused to solemn consideration of religious duty. Meetings were held in the body of the church night after night for weeks, and over a hundred persons were added to the church, many of them heads of families and strong business men of the town, and all without evangelistic helpers or, least of all, any sensational measures, but simply through the Spirit's blessing upon the clear, earnest preaching of gospel truth.

To his ministerial labors Dr. Tucker often added valuable editorial service, in which he wielded a ready and effective pen. In Missouri he was connected with the *St. Louis Herald of Religious Liberty*; his extended notes of European travel in the *Home Monthly Magazine* of Boston just before the war will be remembered by some; while at Holliston he was one of the four founders of the *Boston Review* (afterwards the *Congregational Review*) and one of its editors from 1861 to 1868; while at Chicopee he was editorial contributor to the *Springfield Union Daily* for four years, and often furnished articles to other periodicals. He published in 1855 *The Sinless One*, a life of Christ, and in 1870 *Christ's Infant Kingdom*.

These data indicate not unfairly Dr. Tucker's ability, versatility and constant usefulness. In whatsoever work he engaged, whether as preacher, pastor or writer, he wrought earnestly, faithfully, well. He worked for success. He had success. His works follow him in the grateful remembrance of the people to whom he successively ministered, and in the lives of hundreds whom he influenced in the formation and growth of Christian character. Conservative in his tendencies, and standing always on "the impregnable rock of Holy Scripture," he thought for himself and did not hesitate to adopt new views of truth when supported by his own reason or the reverent researches of Christian scholars. As Dr. Herrick finely said at his funeral, "He wedded out his opinions as he did the books of his library, throwing out such as were no longer necessary or helpful to him."

Dr. Tucker's first wife, Miss Mary A. Stibbs of London, Eng., died in 1844. His second wife, Miss Ann D. Shackford of Portsmouth, N. H., survives him, with one daughter, the widow of the late Edward P. Nettleton of the Boston bar. With the exception of two years spent in Andover, he had lived in Boston since his retirement from the active ministry, growing old gracefully, his dignified, genial presence imparting a benediction on all with whom he came in contact.

A brief service was held at his late residence in Dorchester, June 12, Rev. Dr. Herrick officiating, and Rev. C. F. Carter of Lexington paying a grateful tribute to the pastor of his boyhood. At Holliston, on June 14, eight of his former parishioners bore him to his burial from the old church where he had so long preached, and where the venerable Dr. Dowse of Sherborn assisted the young pastor in the loving memorial service, which was attended also by a delegation from the church at Chicopee.

Our Readers' Forum

A Pastor's Suggestion to Pastors as to the Finances of Our Missionary Societies—
Pastoral Work Shared by the Church Members—The Bicycle *versus* the
Prayer Meeting—Church Entertainments—Prayers for Rulers

NOT TO BE DELEGATED TO THE PASTOR

"Our pastor is a good preacher, but he doesn't visit among his people much" is a saying so old and common as to have lost its novelty. But what does this complaint amount to?

Every clergyman, however exacting his pulpit work, will visit the sick, the needy, the afflicted—those who really need him. If complainants knew that it takes from eight to fifteen hours to write out a half-hour sermon, after the thinking has been done, and realized the multifarious and exacting duties falling upon a minister in these days, they would not only cease to complain, but would wonder how he gets through his regular weekly duties.

Moreover, what are we Christians for, if it be not to cheer and enliven our brothers and sisters in the church? Why can't we do the ordinary pastoral visiting ourselves, and even offer the consoling word in times of sorrow, and thus give our pastor and teacher "to prayer and the ministry of the word," the work for which he has been specially trained? St. James's definition of "pure religion"—"To visit the fatherless and widows in their affliction"—is surely sufficient authority for such a course.

J. D. B.

MISSIONS AND MONEY

The most vital question connected with Christian missions has come to be that of financial support. Dep'ted treasures, then special efforts and temporary relief constitute a repetition of the old story, with hope at a little lower level. That home and foreign missions suffer about equally show that lack of funds cannot now be attributed to dissatisfaction with ancient creeds retained or to the acceptance of a new theology. Something which has not yet been done must be done and quickly.

Is there room for change in the methods of raising money? Of late years some excellent plans have been adopted. Children and young people are attracted by something which will amuse for an hour, but there must be a new scheme for the next time or their interest soon disappears. They are not taught benevolence but something quite the opposite, and in a few years the result is apparent.

The result has indeed become such, and the need so pressing, that the benevolent societies have entered upon the task of trying to get the money from the churches by their own efforts. They have felt obliged to put agencies in the field, whose special mission is the gathering of funds, but they have simply attempted the impracticable. In the space of two or three years four missionary rallies were held within the limits of a certain town of Connecticut at which were present as speakers men and women of no mean reputation, and yet, from personal observation, the writer would be willing to pledge himself, for the moderate sum of ten dollars, to give all that has thus been added to the treasuries of the societies represented. A few of those already interested, and giving what they thought they were able to, were at the meetings, the rest stayed at home. More than a dozen visits, by secretaries and others, were made to the churches of the town to assist in Sabbath services. These men did their work admirably. Doubtless contributions were, in some instances, considerably increased. Yet have not many churches a kind of feeling that the small amount which they are able to give is pretty much eaten up by the salary and expenses of the persons visiting them?

What, then, is to be done? The pastor of each church must prepare himself and attend to raising money for benevolent purposes just as faithfully as he attends to any other branch

of Christian service. He must regard himself as set apart for this particular thing. He should as soon expect that a man would be sent from a place a hundred miles away to help him in making his pastoral calls as to help him cultivate a spirit of benevolence. A few years ago a pastor began his work in a small parish in an Eastern state. He found the people already giving more liberally than most others—about \$800 annually besides all home expenses of every kind. But he was not satisfied and he set himself to raise more. Very few of the agents of the benevolent societies were invited, on the contrary, when they proposed to come, they were usually put off. But the sum given in benevolence increased steadily, without the introduction of any new methods, till it reached about \$1400, considerably more than the salary of the pastor. The same man in another church, within the space of three years, increased the contributions more than 500 per cent. Pastors may sometimes profitably receive assistance, especially from missionaries returned from their work, but first and foremost must be their own unceasing endeavors. By example as well as words they must lead their people.

Stonington, Ct.

J. O. BARROWS

THE NEW ENGLAND MIDWEEK MEETING PROTECTIVE LEAGUE

The bicycle has come to stay and the New England Sabbath Protective League has endeavored to meet the temptation that has come with it by presenting to all who own wheels this pledge: "I will not use my wheel for pleasure on the Sabbath." Would it not be well to include in this pledge the time of the midweek prayer meeting also? If not in this way, in some other the attention of Christians and church members should be called to their duty in this direction. What a grand opportunity Christians have to show their unconverted friends and companions that their religion is not a mere profession.

J. E. H.

LET THE CHURCH DECIDE

In the issue of April 23 a pastor, commenting on what had been called "the low standard of taste prevailing in church entertainments," suggests that "the standing committee adopt a rule that all programs must be submitted to the pastor before they are given." But why not relieve the pastor of that responsibility, and have the church itself decide what rules shall be observed at church entertainments, both its own and that of the societies under its care? The church lives from generation to generation, the stay of the pastor is of shorter duration.

Windsor Locks, Ct.

J. H. H.

PRAY FOR THE PRESIDENT

It has often been a matter of surprise and regret to me that ministers of our denomination so seldom pray for our President and his Cabinet officers when conducting the morning Sabbath service. Allow me to suggest that a prayer for the President and his advisers be attached to our church hymn-books to be read in connection with the responsive readings by pastor and people in our Sunday service. It would seem that prayer for our rulers becomes more and more urgent with each new administration.

A PASTOR'S DAUGHTER AND WIFE.

The determination of the missionary to accomplish the usual result with a deficient supply has developed unusual self reliance and invention. The financial pressure has compressed the society's forces and prepared them for more efficient action when the favorable opportunity shall arrive.—Dr. H. A. Schauffer at Saratoga.

In and Around Boston

Pushing Local Interests

The gathering at the United States Hotel last Monday evening under the auspices of the Congregational Church Union of Boston and vicinity was designed to mark the midway point in the year's work of the organization and as such it served its purpose admirably. There were both review and a forecast of opportunities awaiting the attention of the body, and the thirty-five gentlemen present went away with a new sense of the value of such an organization and a quickened determination to make it still more effective in binding together the churches of metropolitan Boston. President D. Ring introduced the speakers happily after Rev. E. H. Bjington, D. D., had offered prayer. Treasurer Charles E. Kelsey reported that since May 1, 1896, the date when the union was practically organized, \$1,348 have been received in membership dues and in collections from the churches.

The speaking was bright, strong and directly to the point. Justice Robert R. Bishop, who has been one of the staunchest friends of the union since its start, expressed his hearty sympathy with its aim, referred to the losses to other denominations during the last thirty years, occasioned in part by the lack of such an organization, and urged that the whole strength of the denomination be brought to bear upon fields that are weak and that need cultivating. We should not look upon ourselves as so many isolated and independent churches, but as one united church set here to conserve and advance the Pilgrim faith and to do our particular work for the kingdom of heaven.

Rev. H. G. Hale voiced the gratitude which he and his people of Lyden Church feel toward the union for its generous assistance the past year, without which the good results already reached would doubtless not have been attained. He justified the activity of the union in behalf of even what is considered a wealthy field on the ground that many residents in our rich suburban districts are slow to put their hands to a new enterprise. Hence an impulse from without is often needed. He went on to speak of the peculiar problems of his field, which are no less difficult than those of the slums, but equally interesting and inspiring. Rev. W. H. Albright, D. D., drew attention to the opening at Savin Hill, which the union has already voted to enter this coming year. Though it means eventually a weakening of his own church, the Pilgrim, he declared himself ready to undergo it in behalf of the larger interests of the denomination. Dr. Albright was warmly applauded for his broad and generous attitude.

In Honor of the Queen

Boston listened last Sunday to the praises of Queen Victoria. The flags of two nations were draped side by side in a score of churches. The patriotic hymns of England and America were everywhere sung, and the generous enthusiasm of so many eager audiences promised much for the Anglo-American arbitration treaty that is coming by and by.

The Episcopal churches, true to their spiritual inheritance, made much of the occasion. Dr. Donald preached at Trinity on The Reign of Victoria, quoting effectively the lines of Tennyson:

She wrought her people lasting good,
Her court was pure, her life serene,
God gave her peace, her land reposed;
A thousand claims to reverence closed
In her as mother, wife and queen.

At Grace Church, South Boston, the jubilee was made the occasion of a full cathedral service with a vested choir of seventy voices. Eighty survivors of the early Victorian wars, decorated with their medals, listened to an address by Rev. A. E. George at St. Matthew's. Special collects, set forth by Bishop Lawrence, were in use throughout the diocese.

In the afternoon Dr. Reuben Thomas of Brookline delivered a magnificent oration before the Music Hall Patriotic Association. An audience of 3,000 people packed the building and applauded frequently with fine enthusiasm. Only a few rods from Music Hall another vast audience was gathered at Tremont Temple, which had been gayly decorated. British and American flags draped the pulpit, and the galleries were equally bright with bunting. The Sons of St. George brought their rampant red lion; the Welshmen were represented by a big blue banner bearing the unpronounceable motto, "Y draig Goch a ddry Gychwyn," whatever that may mean; while the Caledonian societies and Scottish clans carried their colors on their persons. A whole row of bagpipes with "bonny plaids" attached were loaded upon the edge of the platform. Highland costumes made a fine show in the audience, and he missed much who failed to rest his eye upon a loyal British tar who had come ashore from H. M. S. Pallas. Perhaps the most interesting feature of the occasion was the singing of the united national anthems as arranged by Dr. Lorimer—first two stanzas of God Save the Queen, then two of "My country, 'tis of thee," and then an original stanza closing with the lines:

Make all the nations one,
All hearts beneath the sun,
Till thou shalt reign alone,
Great King of kings.

During the first two stanzas the precentor used the British Jack as a baton, then he exchanged it for "old glory," and finally he waved the two flags together while the people responded with a brave flourish of white handkerchiefs.

The Training of Laymen

The Forward Movement in Church Work, which was the subject of the Ministers' Meeting on Monday, proved to be a presentation of the methods and aims of the Bible Normal College in Springfield, Mass., formerly known as the School for Christian Workers. Its secretary, J. L. Dixon, emphatically denied the charge that the school is a short cut into the ministry. It intends to do as thorough work to prepare laymen for teaching as the seminary does to fit ministers for preaching. The course of instruction, covering two years, is divided into three departments: (1) Biblical course; (2) auxiliary studies; (3) a department course, including training in foreign, home and city missionary work and preparation for Sunday school superintendents.

Dr. Reuben Thomas thought that the work of the ministry is to be harder than ever before in the coming years. The minister of the future must know a great deal more of philosophy in order to approach theology properly. Mere elementary scholarship will not be sufficient. A man who is not a philosopher cannot understand St. Paul and St. John. The teaching side of the ministry has never been sufficiently emphasized. To do away with the sentimental kind of religiousness we must teach the Bible with power. We can never make a fire that will last out of shavings, even theological shavings. We must know our Bible to be good citizens as well as good Christians. If the Bible College is doing this work of training men and women to use the best methods of the public schools in Sunday school work it should receive the support it needs.

Dr. G. M. Boynton added his word of approval to those already spoken and Rev. S. L. Loomis spoke of certain features of the religious outlook which make the work of the Bible College of importance. The Protestant churches of this country minister to a small portion of the population; the masses of the working classes are not found in them. He drew a vivid picture of the life of a child in the tenement house district, to whom neither

nurture nor protection can be given. Motherhood lacks the power it should have. The mission school should supply this lack as far as possible. Patient, scientific work is needed. Pastors cannot do it, volunteers cannot; carefully trained men and women must be ready to do it.

Happenings in the Harbor

There have been unusual goings on in the harbor for the last three weeks. They began May 28 with the coming of two of the most notable vessels of the White Squadron, the armored cruiser, New York, and the first-class battleship, Massachusetts, to take part in the ceremonies at the unveiling of the Shaw memorial.

The vessels have been declared open to visitors, and hundreds of people have gone over them. Besides the attentions of the general public, special visits have been made to the Massachusetts by 200 members of the Boston Bank Officers' Association, and by some of the many distinguished bodies of visitors who have been seeing Boston during the past few weeks. On the 16th the fleet was increased by the dispatch boat Dolphin, flying her pennant to show that she brought the Secretary of the Navy.

On Bunker Hill Day there was a reception on board the Massachusetts, which was, perhaps, the most interesting of all the patriotic ceremonies of the day. Governor Wolcott, for the State, presented a beautiful bronze figure of Victory to the great battleship which has been named for the commonwealth. The gift was received in the name of the United States Navy by Secretary Long with an appropriate speech and turned over to Captain Rodgers.

Meantime the Massachusetts nautical training ship, Enterprise, has had her share of interest, while she was fitting for her foreign cruise on which she started last week. She will visit the principal ports of England, France and Italy, returning by way of the Bermudas, making Boston Harbor next October.

Friday the British warship Pallas came into the harbor from Halifax, to take part in Boston's celebration of Queen Victoria's jubilee, for which fifty officers and men had leave to land.

Young Wood-Workers of the North End

An interesting exhibition of sloyd, and some of the things it has accomplished in the heart of the North End, has been held for several weeks at the North Bennet Street Industrial School, closing last week. The models are pretty pieces of carpenters' and joiners' work, which the children have been taught to copy for the training of eye and hand. More interesting were a showing of things the North End waifs had made by themselves. There were tiny canoes and wheelbarrows, buckets, bas-reliefs and a good-sized marionette, designed and finished with skill, which showed the value of the sloyd system to the children of the poor and ignorant classes.

Appreciation of it has extended widely among educators. The weekly classes during the past year have been attended by some sixty teachers of Boston and vicinity, among them several school superintendents and principals of high and grammar schools. One hundred and twenty teachers have taken a full course and received diplomas from this sloyd training school since it was opened five years ago.

Every time you make a new Christian you make a new argument that nothing can overturn for the truth of the gospel. Each new believer becomes an original witness to the truth of Christ's gospel. Each man can say, "I know whom I have believed."—G. S. Barrett, D. D.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING. Pilgrim Hall, June 28, 10 A. M. Last meeting for the season. Topic, *The Contributions of Missions to Science, Commerce and Philanthropy.* Speaker: Rev. E. C. Ewing of Danvers.

SPECIAL meeting of the Congregational Education Society, July 8, 1897, at 2 P. M. in Pilgrim Hall, Congregational House, Boston, to consider and act upon an amendment to Article 5 of the constitution, authorizing the president and directors to make conveyance of any real estate owned by the society, and to transact such other business as may be legally brought before it.

I. A. HAMILTON.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION. Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Anne C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS. Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie R. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION. Bible House, New York. Mission to the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, 15 M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 89 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (Including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Dunsan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1896, and Year-Book, 1895, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Church of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY. established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and supports all Congregational churches for support. Send donations of money to R. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc. to chaplain, 287 Hanover St. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Members of churches do well to provide for their pastor's expenses or for those of delegates, when necessary, that the large annual meetings of our benevolent societies or of our denominational bodies may be of benefit to the churches through the reports of their representatives on their return home. A delegate who merely attends an important meeting without yielding the impressions and spirit of the occasion to his brethren on his return has done but a part of his duty.

In this age, when individuality is emphasized but limited means render it impossible to supply every man with a church whose creed exactly accords with his opinions, perhaps no Christian duty is second in importance to that of being "like-minded" in essentials and forbearing in non-essentials. Progress in this direction is reported from Minnesota.

An advantage must surely come from the co-operative committee meeting plan which is in operation in a Connecticut church. The idea of simultaneous committee meetings at a

given place could beneficially be introduced into the C. E. Society, we think, especially when chairmen are somewhat lax in attending to their important duties.

It is inspiring to record the instances of particularly good pastoral work as they crowd in upon us from all over the country. But it is equally encouraging now and then to find appreciative notice taken of the results of work by other leaders in church work. A glance at an Ohio item is a sample.

It is encouraging to hear from the vicinity of Cincinnati that our opportunities are greater now than they have ever been and perhaps larger than they ever will be again, but without men and money, which are now lacking, the harvests stand unreaped.

The cry of an "overcrowded ministry" would at times hardly seem to have any foundation in the face of the fact that a certain pastor of our denomination, after waiting many months for a pastorate, recently received five calls in a week.

Our sympathy is extended to that Nebraska church whose property has been wasted by fire and whirlwind. We trust that as a compensation the Lord has clearly manifested himself in the "still small voice."

It is interesting to note that the State Congregational body of Connecticut, which recently met, is the oldest Protestant religious organization in continuous existence in the United States.

The proportion of English services to German—three to one—in that German church in Iowa is a straw which indicates how rapidly the foreign element is becoming Americanized.

When the proposed enlargement of a New Jersey church edifice is accomplished the auditorium will be one of the largest of our denomination in the country.

Perhaps the Boston ministers will arrange such a delightful trip as the Detroit brethren enjoyed recently, when the "omnibus boats" are running on the Charles.

Individual communion cups are now used in more than sixty of our churches. The latest report is in a suburb of Boston.

A church in Missouri rescued from threatened dissolution is a happy result of consecrated pastoral effort.

THE CONNECTICUT ASSOCIATION

The 188th annual meeting of this association was held in the United Church, New Haven, June 15, 16. In the absence of Dr. T. T. Munger, who was detained at home by severe illness in his family, Dr. Newman Smyth made the address of welcome Tuesday morning, referring to it as the oldest and most venerable religious organization in the State and at the same time the youngest, in spirit, having found the secret of perpetual youth. Rev. J. G. Davenport was unanimously elected moderator and Rev. G. H. Cummings scribe, with Rev. Messrs. W. J. Mutch and B. M. White assistants.

The address of the retiring moderator, Rev. R. T. Hall, on *The Characteristic of a Sufficient Ministry*, closed the morning session. If there is any especial characteristic in our ministry, he said, it is our efficiency to preach. We are not sacramentarians nor priests, therefore our efficiency must of necessity be preaching. Even our parochial work must be subsidiary to preaching.

The afternoon session had a report on ministerial supply. The chairman recommended a ministerial bureau, and cited the Massachusetts Board of Pastoral Supply and its success. A committee was appointed to consider whether Connecticut should contribute to the support of Dr. C. B. Rice's board and share in the benefits. The report on this much mooted question of ministerial supply opened up the usual spirited discussions, introducing a great variety of opinions.

A motion, finally carried, provided for a special committee to see what can be done about arranging pastorates and to report at the next meeting. Rev. D. E. Jones reported

on the fund for ministers, urging larger contributions. During the past year only 111 churches contributed to the fund, and it has been impossible to assist all who have applied for help.

The papers of the afternoon were then taken up, *The Direct Cultivation of Spirituality* by the Pastor in Himself and in His People being discussed by three speakers: Rev. F. W. Greene spoke on *The Need*, Rev. F. H. Means on *The Methods*, and Rev. H. B. Roberts on *The Results*. A social hour with refreshments preceded the evening session.

The evening congregation but partially filled the house and listened to an interesting and original discussion of *Worship in Congregational Churches* by Rev. Herbert Macy and Rev. C. M. Lamson, whose paper in his absence was read by Rev. J. W. Cooper. Certain forms of worship were criticised, while the general adoption of others was approved. A carefully prepared paper presented by the new moderator, Rev. Joseph Anderson, on *The Effect of the Work of Drummond on the Religious Thought of the Day* closed the evening session.

The closing session Wednesday morning had the following excellent program: *The Bible as Literature*, Prof. L. B. Paton; *In What Sense Is the Bible Inspired?* (a) Suggestions from the Teachings of St. Paul, by Prof. F. C. Porter; and (b) *Some Simple Psychological Tests*, by Rev. G. H. Beard. The next meeting will be held with the Center Church, Hartford, June 21, 22, 1898. E. D. C.

FROM CINCINNATI AND VICINITY

Prof. Graham Taylor of Chicago Seminary has recently given seven important addresses here. The last was at a great mass meeting in the interest of interdenominational Christian city missionary work. The audience listened with great eagerness for fully an hour, and then spent a second hour asking questions. Illustrating the need of new social conditions, Professor Taylor said: "No boy who calls the wretched tenement house 'home' and a drunken, cruel man 'father' is prepared to hear about the 'homes' above or the first sentence of our Lord's Prayer."

At the annual meeting of the Associated Charities of Cincinnati Dr. Washington Gladden gave a thoughtful address, urging that a large share of our charitable work has been unwisely taken out of the hands of the churches. The so-called Buffalo plan of dividing the city into sections and assigning each district to a church for its special counsel and sympathetic helpfulness was commended.

The old, historic Vine Street Church is the last of our sisterhood left in the heart of the city. Rev. H. S. Bigelow, its pastor, has recently effected an organization for much needed municipal reform. The church is hopeful in spite of grave problems arising from its constituency. In the northwest part of the city Rev. D. I. Jones, of Riverside Church, has laid the foundation for a new Congregational organization. It now has a good Sunday school and a growing congregation. Our Welsh church, Rev. W. O. Jones, pastor, has a parish covering the whole city and many of the suburbs, reaching even into the State of Kentucky. The ministers' Monday meetings are to be discontinued for the summer. Cincinnati is putting forth a strong effort to secure the International C. E. Convention of 1899, and over 100 delegates will go from here to San Francisco.

The Newport church, the only Congregational church among a population of 60,000, is happy in securing as a temporary supply Rev. Dr. Simpson. The combined population of Newport, Covington and Cincinnati is scarcely less than a half-million, and yet not one dollar of home missionary money is spent in this vast field by our people. It is not because there is no need or opportunity. We organized the only church recently in a population of 2,500 people, and had a Sunday school of

180 members, but had to abandon the field for want of the right man and the money. Among the smaller organizations that, if sustained now, would grow into strong, hopeful fields may be mentioned Price Hill.

The church and mission school at Lexington, Ky., are doing important and successful work. The meeting house stands on the spot once occupied by a "slave pen," and one of the present members of the church was, when a girl of sixteen, sold from a block where the steps of the house now stand. Her sister, sold at the same time, she has never seen since. One of the suggestive relics is the large, old iron key to the "slave pen," which hangs on the wall of the meeting house under a picture of Christ. How fitting that this neat, electric lighted, Christian chapel should take the place of the dark and dismal "pen," and that the voices of cursing and crying should be supplanted by the voices of earnest prayer and joyous praise!

CANADIAN CONGREGATIONALISTS AT KINGSTON

The Entertaining Churches

The First Church, Kingston, was the place of meeting, but all three churches of the city united in entertaining the Union of Ontario and Quebec at its annual gathering, June 9-16. Rev. A. W. Richardson cordially welcomed the union "to one of the freest spots in the world," and the truth of his statement was abundantly manifest in the variety of discussions which took place. A delightful excursion was given among the Thousand Islands, and in many ways warm memories of kind hospitality will be cherished.

The Annual Utterances

The chairman's address, A Word of Cheer, by Rev. J. I. Hindley, was read by his son, Rev. W. J. Hindley. The title was significant on account of the writer's affliction with a fatal disease. In theology the address was conservative and in matters of denominational outlook grandly optimistic. The annual sermon by Rev. William McIntosh also showed conservative leanings, but over against these utterances might be placed the address of Rev. John Schofield on Newer Religious Thinking and Its Influence on Individual and Church Life, which was fairly representative of the thought of a growing number in the union.

The Missionary Societies

The meetings of this society were full of encouragement. The secretary, Rev. A. F. McGregor, reported good work among the churches, as did the statistical secretary of the union, Rev. D. S. Hamilton, at a later meeting. The treasurer, Mr. C. R. Black, though regretting a lack of funds for opening new fields, was able to report a surplus in the treasury. Interesting addresses were heard from representatives of "the field," while those of the visitors, Rev. Messrs. W. G. Pudefoot, eastern field secretary of the United States, and A. K. Wray, missionary superintendent of Missouri, will not soon be forgotten.

Equally encouraging, too, were the meetings of the Foreign Society. The treasurer, Rev. W. T. Gunn, pointed out an increase in the contributions and a substantial balance on hand. Rev. E. M. Hill detailed the good work of the missionaries in Africa, and announced the appointment of two more, Dr. and Mrs. R. O. Ross, who are expected to leave for that field next spring. The principal speaker at the public meeting was Rev. C. H. Daniels, D. D., of the American Board, who delivered a splendid address on some of the factors of successful foreign mission work.

Education and Citizenship

One of the most enthusiastic meetings was that of Montreal College, the principal reason being the prospect of doubling the endowment fund and of making important additions to the teaching staff. The presence of Rev. J. H. George of St. Louis, Mo., who has been asked to take the principalship, contributed

greatly to the interest of the occasion. With the college on a solid financial basis, an important step will be taken in the progress of Canadian Congregationalism.

The union was not unmindful of the claims of citizenship. Reports were heard from standing committees on prison reform, temperance and other questions of public interest. At the public meeting Rev. Messrs. John Morton and J. W. Pedley gave able addresses on The Need of Christian Citizenship. Rev. W. F. Clarke, an alderman, added a word of testimony from practical experience before beginning his address the following evening on Nonconformity in the Reign of Queen Victoria.

The Woman's Session

In response to a memorial from the Quebec Association a session was placed in the hands of representatives of the Woman's Board of Missions, Mrs. Macallum, president. An interesting account of successful annual meetings just held at Lanark was given, and the topics discussed were Work Among Children, Church Work and Temperance, The Swedish Church in Alberta, Systematic Giving, The New Dorcas Work, Training School Work and The Country Church. The women placed on record an interesting session.

Deepening of Spiritual Life

In response to a second memorial from the Quebec Association and other requests, a session was set apart for a conference on the deepening of spiritual life. Addresses were given by Rev. Messrs. B. W. Day, A. W. Main, E. C. Evans, D. D., and T. B. Hyde. Words of mutual testimony followed, and the morning will be remembered as one of the uplifting meetings of the series.

Here and There

A concluding paragraph will gather a few more interesting features. A case of discipline resulted in the suspension for one year or longer, as the next meeting may decide, of Rev. J. C. Madill of Toronto, and the admonition of his brother, Rev. W. H. Madill of Sarnia. The amalgamation of the different societies referred to a year ago gave place to a committee for closer co-operation. On Sunday afternoon a rally of the Sunday schools was held, when bright, attractive addresses were given, and in the evening a catholic sermon was preached by Rev. E. C. Evans, D. D. The essays by Rev. J. R. Black on Child Saving, Mr. J. C. Copp on Christ in Business, and Rev. E. M. Hill on The Institutional Church were all of a high order. The greetings of the Michigan Congregational Association, by Rev. John Allworth, were cordially given and warmly received. The study of Congregationalism in the societies was the chief thought of the Christian Endeavor conference, presided over by Rev. A. F. McGregor. And by no means least was the admirable conduct of the meetings by Rev. Professor Warriner, who was appointed to preside in the absence of the chairman.

J. F. G.

A QUARTER-CENTURY IN MEDFORD

The church in West Medford, Mass., celebrated its 25th anniversary June 13, 14. The exercises included a Sunday morning sermon by the pastor, Rev. J. V. Clancy, on The Power of the Church in the Community, followed by the sacrament of the Lord's Supper, at which individual communion cups, the gift of a member, were used for the first time. At the evening service there were addresses by Mr. H. N. Ackerman, a charter member, on The Sunday School and C. E. Society, and Mr. D. H. Brown, the first clerk, on The Early History of the Church and Parish. Monday a social hour was held at 5 P. M., followed by a banquet and brief addresses. An evening service occurred, at which addresses were made by former pastors, Rev. Messrs. M. M. Cutter, E. C. Hood and H. W. Stebbins. The church is in a prosperous condition, and enters upon its second quarter century with good prospect of success. The membership of church and congregation is steadily increasing. This part of the city has a rapid growth, and 17 new families have been added to the congregation in a year. The present church building will soon be too small to

accommodate the people. Already a move for a new building is on foot. One of the senior members of the church has presented to the society a valuable corner lot, with the promise of an additional \$4,000 when the building is started, which will be as soon as the business outlook is a little more encouraging.

CONFERENCES AND ASSOCIATIONS

ME.—Kennebec Conference was held at Litchfield. Papers were read on Noticeable Characteristics of Dr. J. T. Hawes, a former pastor, A Sketch of His Life and Work, by his son, Rev. Edward Hawes, D. D. A memorial service was also held. Other subjects were: The Religious Motive in American Discovery, The Power of the Gospel in Song, Claims of the Ministry on Young Men, The Kindergarten in Foreign Missions, How to Make Christ Real to the Mind of a Child, Living Messages from Living Messengers, Soul Saving. The sermon was by Rev. J. S. Williamson.

Lincoln Conference held its meeting with the First Church, Thomaston. Topics were: Better Bible Study, The Larger Christian Life, What Truths Need Emphasis in the Preaching of Today, The Opportunity of the Village Church, How Can the Church Fulfill Its Obligations to the Children? How Can the Men Be Reached?

Somerset Conference met at Madison. The topics were: Utilizing the Local Power of the Church, The Most Successful Legitimate Methods of Church Work, Worldly Wisdom in the Lord's Work, The Place of the Pastor's Wife, How to Have a Live Church, What Are the Advantages and the Disadvantages of Employing Evangelists?

York County Conference was entertained at Cornish. The sermon was preached by Rev. H. A. Merrill. The subjects were: Modern Congregationalism in the Modern World, Men and Books that Have Interested Me, and Maine Congregationalism. Rev. D. P. Hatch made a stirring appeal for Maine missions.

N. H.—Merrimack County Conference held its session at Laconia, June 2, 3. The topics were: How to Utilize the Social Power of the Church, Proportionate Giving, The Danger Point in Morals; and addresses on The Pre-eminence of the Bible, What Can Be Done to Promote a Revival of Religion in Our Churches, and What Shall We Preach? were practical. Reports revealed earnest work. At the evening session Rev. Dr. F. D. Ayer preached a helpful sermon.

Rockingham County Conference met, June 2, 3, at Epping, with a good attendance. Steady progress was reported. An address on Motive in Moral Reform emphasized the importance and methods of temperance work. A vigorous discussion of the Sabbath question was an interesting feature. During the session refreshments were served by the women of the local church. The session closed with an inspiring sermon by Rev. W. L. Anderson.

Hillsborough County Conference was held in Milford with a large attendance. Discussions took a practical turn and the importance of real Christianity finding expression in the business and social relationships of life was strongly emphasized. Other topics were: The Church at Work, Family Worship and The Country Church. The churches show sure progress. The sermon was preached by Rev. C. A. Bidwell.

Strafford County Conference convened, June 2, 3, at Barrington. The sermon was given by Dr. G. E. Hall on The Pauline Conception of Christian Fellowship. Discussions followed on Helps and Hindrances in City or Town and Country Parishes, The Church and Temperance, Personal Habits, Conversion, What the Church Can Do, What the Evangelist Can Do, How Can the Church Reach Our Young People Through the C. E. Society? Interesting reports from mission fields were given. Rev. G. M. Hamilton preached the communion sermon.

Cook and Essex Conference was held, June 2, 3, at Bethlehem, and though thinly attended was excellent. The topics were: The Leaven of the Country Church, under the aspects: A Heroic Country Pastor and A Wide-awake Country Church, The Underlying Spirit of Amusements, Our Young People in Christian Endeavor, Habits of Well-doing and What the People Expect from the Minister. Reports from the churches showed revival interest in some cases and large accessions. The sermon was by Rev. P. F. Marston and the communion sermon by Rev. J. H. Hoffman.

Sullivan County Conference met at Claremont, June 2, 3, and was well attended. Among the topics were: The Needs of Our Sunday Schools, Manhood and the Church, and Loyalty to the Local Church. Temperance and missions called forth emphatic utterances. The session was interesting and profitable.

N. Y.—The Black River and St. Lawrence Association met at Antwerp, June 15, 16. The attendance was unusually large and the meeting was one of the best for years. Means of Winning Souls to Christ was the opening theme, with three ten-minute papers under the heads, Home Life, Church Life and Social Life, concluding with a stirring impromptu address by Dr. W. A. Duncan. Other topics were: Machinery of the Congregation, Machinery of the Association Utilized, What Young People Can Do in Sunday School, Y. P. S. C. E. and the King's Daughters' Circle, Obligations of Church Membership, Gospel for an Age of Doubt, A Surrendered Life. The sermon was by Rev. John Kincaid. An evening was occupied with addresses by Dr. Farnsworth of Turkey on Foreign Missions and Sec. Ethan Curtis on Home Missions. One session was in charge of the ladies of the Home and Foreign Missionary Societies, with papers on Our Opportunities, Why Every Church Should Be Interested, in Home Missions, and an address by Dr. Mary A. Holbrook of China. A memorial service was held in honor of Rev. J. K. Griffith, with a paper by Rev. Duncan McGregor, pastor of the entertaining church, and in honor of Rev. I. F. Pettibone, D. D., deceased.

D. C.—Washington Conference, comprising the 15 churches of Maryland, District of Columbia and Virginia, held its meeting on the 15th at the University Park Temple. Organized Interdenominational Co-operation was ably discussed and papers relating to the work of Sunday school unions were read. A mass meeting is contemplated for the early autumn preparatory to a thorough canvass of the city by 1,500 persons of all denominations for the purpose of recruiting the Sunday schools. A review of the work of the C. E. Union was also given. The Anti-Saloon League was the subject of a stirring address under the subject: What Shall I Read? The topics were: Reading for Mental and Moral Improvement and Reading for Recreation and Relaxation. Other topics were: The Importance of the Christian Endeavor Society, What Part Should Small Churches Have in Missions? and What Is the True Principle of Christian Giving?

Wn.—Tacoma Association, composed of the churches and ministers of southwestern Washington, met in Orting, June 8-10. Rev. C. L. Diven, D. D., preached the sermon. Papers were read on Results of Spiritual Life—Historical Evidences, What a Spirit Filled Church Might Accomplish, Are There Too Many Ministers? Home Influences, the Sunday School, Christian Endeavor and Education. Three of the benevolent societies were ably represented by their secretaries, and the work of the A. M. A. was presented by Dr. Myron Eells. A missionary hour was in charge of the women, led by Mrs. L. M. Bailey. The last evening was evangelistic, with a sermon by Rev. W. H. Scudder, followed by communion. The devotional hours interspersed, led by Rev. Messrs. Herbert Gregory, Rev. Samuel Greene and others, went far to make the meeting spiritually profitable. The fellowship was especially enjoyed by those who through the rest of the year are deprived of such privileges.

CLUBS

MASS.—The Worcester Club held its 21st annual meeting, June 14, in Mechanics Hall, with an attendance of 450. According to custom the club invited representatives of the other denominations as guests. Pastors from the leading Universalist, Unitarian and Episcopal churches, together with presidents of the Baptist and M. E. social unions and the mayor of the city, were present. Dr. G. F. Pentecost, formerly of London, was the principal speaker, on the theme, Three Essential Factors in Church Development. Spirituality, liberality and cordiality were the points he emphasized. Mayor Sprague responded to the toast, Worcester, a City of Churches. Other toasts were: The Church and the School, The Church and Business, The Church and Music, The Church and Art, The Church and Civic Institutions. The club has issued a neat manual, which contains a brief historical sketch and a list of topics discussed, besides lists of officers, etc., and of all the clubs in the country.

NEW ENGLAND

Boston

[For other Boston news see page 909.]

WEST ROXBURY.—South Evangelical. Rev. R. M. Taft spent a recent Sunday with this church, and presented the cause of home missions. A liberal offering resulted, which was larger than last year. The average of collections for the year to home missions is over \$300. This is the third year Mr. Taft has, by special appointment, represented the H. M. S. in this church. He is the head one of the society's missionaries in the State, and was formerly a business man, who felt called to fill the

position of aiding in raising money to assist the home work. His efforts have been highly satisfactory, and are appreciated among the churches.

Park Street. Last Sunday Evangelist Moody preached as the regular supply in this pulpit and prefaced his discourse with appreciative comments on the location of Park Street meeting house as the most important corner in Boston and one of the most advantageous places in the city at which to do good. His sermon was on the subject Abraham. Monday noon he spoke in Tremont Temple, where he was given a hearty welcome.

SOUTH BOSTON.—Phillips. The evening services under the auspices of the Men's League, which have been so successful, are to be discontinued for the summer. On Children's Day the S. S. superintendent reported 1,032 members enrolled in the two Sunday schools. Rev. C. A. Dinmore is pastor.

Massachusetts

CHELSEA.—Central. The pastor, Rev. C. E. Jefferson, is preaching Sunday evenings a series of four sermons on: The Puritans in Their Relations with the Indians, the Quakers, the Witches and the Baptists and Episcopalians. Large congregations continue to fill the spacious auditorium and show appreciative interest in the timely topics of both the morning and the evening.

SOMERVILLE.—Prospect Hill. The pastor, Rev. E. S. Tead, and deacons hold communion services with the "shut-ins" Sunday afternoons. The Woman's Union has purchased a wheel chair which is loaned to invalids. The plan of having laymen conduct the Friday evening meeting results in increased interest and attendance.

LOWELL.—Pawtucket observed the 100th anniversary of its organization last Sunday.—Eliot. Rev. J. M. Greene, D. D., has just completed the 27th year of pastoral service and the church is heartily of the opinion that he has never done more vigorous and effective work than at present.

TYNGSBORO.—Last week Wednesday Miss Sarah A. Dixon, formerly of Barnstable, was ordained and installed as pastor. She is a graduate of the normal school at Bridgewater and of Boston University. The church, though formed 39 years ago as a union church, including members of various shades of belief, has long been a Congregational Church, and the council to act upon the ordination was chiefly made up of Congregationalists. Rev. J. M. Greene, D. D., of Lowell acted as moderator. Miss Dixon's examination was passed satisfactorily.

WORCESTER.—Immanuel. The people and friends surprised their pastor, Rev. G. S. Dodge, and his wife, June 15, by taking possession of their home and reminding them of their 25th wedding anniversary, substantiating their good wishes with gifts of a dinner set and purse of money.

Maine

FAIRFIELD.—The elegant stone structure called the Fairview Memorial Chapel was dedicated, June 16, with impressive ceremonies. Rev. O. W. Folsom preached the sermon. Miss Moody, who gave the fund for the building in honor of her brother, was present. The location of this chapel is fine, midway between the Good Will cottages for boys and girls and overlooking the Kennebec and The Pines beyond.

HALLOWELL.—South. The pastor, Rev. Edward Chase, read his resignation, to take effect when a council should convene. He has ministered here 14 years and was largely instrumental in cancelling the debt on the new edifice. He has also spent much effort in practical benevolence among the poor of the city.

SOUTH GARDINER.—The year closed this time with a balance in the treasury. Since that period was the first year of the church's history in self-support great encouragement is felt. The pastor's salary was raised \$100.

New Hampshire

FRANKLIN celebrated its 75th anniversary, June 11, with interesting and appropriate services, making the occasion memorable. An important feature was the singing of the old-time tunes by old-time singers, adding much to the enjoyment. Three valuable papers were read by members of the church on The Sunday School, Woman's Work, and Music. Deacon D. S. Gilchrist followed in a brief speech pertinent to the occasion in behalf of the officers. As he concluded the pastor, Rev. J. H. Bliss, with words of hearty congratulation presented the modest, but faithful and efficient deacon of 25 years' standing, with a box containing the letters XXV made of silver dollars on a background of black velvet, and the names of nearly 100 members of the church who contributed to the testimonial. A reception by the pastor and church officers and their wives followed the afternoon services. An ample parish supper was also served. In the evening the

local pastors extended salutations, followed by a strong and stirring address by Rev. W. A. Hadley, a former pastor, on Civic Righteousness. The following Sunday the pastor preached a sermon reviewing the history of the church from its organization, and showing the magnitude of its influence in shaping the history of the town. Among the worshippers of the past were included such distinguished men as Daniel and Ezekiel Webster, Judge Nesmith and Senator Pike.

EXETER.—First. The death, on June 11, of Mrs. Sarah C. Perry, wife of John T. Perry, removes a woman of rare ability who combined in an unusual degree intellectual and practical power and was prominent in church as well as social life. She wielded a facile pen, contributing to this and other papers, especially for many years to the *Cincinnati Gazette*, of which her husband was an editor. Her sketch of Mr. McFarland, the originator of the New Hampshire Female Cent Society, read at the home missionary meeting at Saratoga indicated her deep interest in missionary matters. She was for several years secretary of the N. H. Branch of the Woman's Board of Missions and was active in all the missionary work of her church—home, foreign and local. When at her funeral Rev. W. L. Anderson read from the last chapters of Proverbs and of Revelation, it was felt that the practical and the spiritual sides of her character had received only fitting recognition.

DOVER.—First Parish. Children's Day was observed last week, Sunday, according to the custom of several years, the children entering the church in processional. A variety was given to the service in singing by the children of the Dover Children's Home. The pastor, Dr. G. E. Hall, gave an address to the children, his subject being taken from one of the hymns they had sung, "I will follow Jesus all the way."

CONCORD.—South. On Children's Sunday \$62 were brought in by the children as a result of their earnings on a 10-cent capital given them at Easter, to be used towards founding a children's free bed at the hospital. The collection for the Sunday School Society amounted to \$40.

Colebrook is building an addition at the rear of its house for the better accommodation of the choir.—Kingston has furnished its pews with new cushions.—Rev. E. B. Burrows of the *Record* will supply a year at Penacook.

Vermont

GREENSBORO.—The renovation of the meeting house has been completed and services have been resumed in connection with the observance of Children's Day. A steel ceiling in the audience-room, fresh paint and fresco, a new carpet and cathedral glass windows, all at an expense of about \$800, make an attractive interior.

CRAFTSBURY.—The work of remodeling the house of worship has begun and will cost about \$2,000. The centennial of the church occurs this year and the rededication will probably take place in connection with the anniversary.

SHERBURNE.—Revival services held of late have resulted in some hopeful conversions. Mr. Whitney, who has helped the church before, assisted this time. Mr. William Hazen is supplying the pulpit for the present.

The ordination of a young man from Union Seminary at Albany, the coming of a graduate of Bangor to Lowell and a graduate of Hartford to Westmore make the churches of Orleans County fully equipped.

Children's Day was quite generally observed in the churches.—At Essex Junction the meeting house grounds are being improved.—The Colchester meeting house has been improved by a new pulpit.

Rhode Island

PROVIDENCE.—Swedish. Rev. E. O. Hedberg conducts service at Auburn and Newport, as well as here. The building has recently been painted, and an organ, valued at \$350, has been purchased, over one-half that sum being raised at a single subscription.—Free Evangelical. A "society of the open door" meets regularly on a week night for the study and discussion of social problems. The home department of the Sunday school is a strong feature with this church.

EAST PROVIDENCE.—Riverside. The pastor, Rev. Edwin Hadlock, has recently completed a three years' post-graduate course and received the degree of Ph. D. Children's Day was one long to be remembered in this church. The pastor preached to the children in the morning. The largest Sunday school in the history of the church followed this service. Nineteen more than at any previous time were present, and 57 more than last Children's Day. An excellent S. S. concert was held in the evening.

PAWBUCKET.—*Park Place.* Young people aid by taking part in meetings, visiting the poor and hunting up absentees. Fifty infants have been baptized within a year.—*Swedish.* The young people have been able to decrease the debt. Rev. B. J. Thoren, the pastor, has a mission at Rumford, preaching every Sunday afternoon and once during the week.

CROMPTON.—*Swedish Free.* Twenty-three new members during the year have been added. Rev. N. O. Olson has been granted a three months' leave of absence to visit Europe. Brother A. J. Monson from Chicago Seminary will supply during that time.

BARRINGTON.—*Cottage meetings* have been profitable for this church. The Ladies' Aid Society has put new chairs in the vestry and electric lighting in the meeting house. Rev. Norman Plass finds the stereopticon a great aid to his work.

NEWPORT.—*United.* Evening congregations have crowded the chapel in which the Sunday night services are usually held. About 40 women meet fortnightly at the manse to study New Testament introduction.

Connecticut

HARTFORD.—Rev. Dr. G. L. Walker and his son, with their families, left for their summer home at Brattleboro, Vt., last week. Dr. Walker is much improved in health and was to make the trip in a special car in the chair in which he is daily taken about.—*Fourth.* The contributions for home expenses in the month of May were the largest in the history of the church, amounting to over \$800.—*Center* has given \$25 to the Swedish church at South Manchester.—*Pearl Street.* The only son of the pastor, Dr. W. D. Love, is convalescing after a severe illness with pneumonia.—By the will of the late Mrs. E. C. Bacon bequests are made to the C. H. M. S., the local branch of the Woman's Board and the A. M. A., besides other gifts.

BRIDGEPORT.—*South.* The society held its first quarterly meeting last week. Every member is on one of the committees, all of which convene at the same time for the transaction of such business as properly belongs to their respective departments, each of which files with the general secretary a report of the work since the last meeting. Business is followed with a social with refreshments, an entertainment, etc. The new plan works splendidly, the attendance being increased about 80 per cent.

FARMINGTON.—The King's Daughters have filled a missionary barrel. The parsonage has been painted. The S. S. collections during May, amounting to \$60, will be sent to the famine sufferers in India. The pastor, Rev. G. L. Clark, spoke on a recent Sunday of the four aged members who have died since the May communion, including Mrs. Mercy Thompson, who had been a member for over 70 years, being the oldest member.

WILLIMANTIC.—Last Sunday was observed as Children's Sunday with exercises appropriate to the day. The 22 graduates of the primary department were presented with Bibles, and several infants were baptized. Each member of the department was presented with a potted plant, over 100 in all.—At the recent social by the Sunday school \$50 were netted, although nothing was sold for more than five cents.

CHESTER.—The 25th anniversary of the marriage of Rev. and Mrs. Alexander Hall was appropriately celebrated June 5. Among the presents received was a box of \$35 in silver, a check for \$25 and various articles of silverware. The members of the church and congregation to the number of 100 called at the parsonage in the evening and presented Mr. and Mrs. Hall with \$55 in silver and a gold eagle.

WATERBURY.—The French Congregational church, which was established several months ago, is slowly making progress and will doubtless be formally organized in the fall. It is weak financially, and is helped by the C. H. M. S. and the First and Second Churches. About 60 families are represented in its membership, and services are held each Sunday in the conference room of the Second Church.

MILTON.—The church building has been put in thorough order. Repairs have been made on the parsonage, which will be used for social gatherings and prayer meetings, and is a sort of parish house on a small scale. Rev. W. E. Pate, who has just been ordained and will serve as acting pastor, is a graduate of Bates College and Yale Divinity School.

HUNTINGTON.—An unusual occurrence for a place of this size took place on the 6th inst., when the bell tolled twice within an hour for the death of two of its aged members, while the husband of a third lay dead. One was the oldest member of the church, while the other was one of its most active members until ill health interfered.

DANIELSON.—Rev. Joseph Danielson is spending the summer here with the mother of Mrs. Danielson, and occupied the pulpit a week ago Sunday, preaching on the promises of the Bible. Mr. Danielson is a native of this place, being a descendant of one after whom the place was named.

EAST HAMPTON.—The recent entertainment by the King's Daughters was a great success, the net proceeds amounting to about \$35. The society is working hard to get money with which to build a chapel, and also to provide a suitable place for lectures and entertainments.

NEW BRITAIN.—Nearly all the churches in the city observed Rose Sunday the 13th.—*First.* Rev. C. H. Ricketts baptized seven children.—*South.* Special exercises appropriate to the day were held Sunday, including singing by a chorus of children.

PLYMOUTH.—The meeting house is receiving general much needed repairs, including the painting of the tower and front of the edifice. Rev. C. H. Smith is pastor.

MIDDLE STATES

New York

LOCKPORT.—*East Avenue.* Rev. W. J. Tate, pastor, recently observed its seventh anniversary by a roll-call and social. A large proportion of the resident members responded and the pastor gave a brief, appropriate talk on Seven the Perfect Number. The Easter offering of the church was about \$300. During the winter an evening each week has been given to a training school for Christian workers. At each session there was a normal drill on Acts, followed by a "round table" on various departments of church work and a lecture on Biblical themes or some phase of Christian service. The Bible school is prospering. Last quarter over 40 names were on the honor roll for perfect attendance and three fourths of the school were present 12 Sundays. It is the exception for a teacher to be absent, and most of them remain to a short prayer service at the close of the school.

LYSANDER. formed 20 years ago by the union of the Presbyterian and Dutch Reformed churches of the place, celebrated its 20th anniversary, May 23-25, by a historical sermon and address on The Community, by the pastor, Rev. J. L. Keedy, a roll call at which 104 members responded, and addresses by former pastors and by officers of the church. The church is in good condition.

New Jersey

ASBURY PARK.—A year has passed since the organization of the church, during which time it has increased thirty per cent., chiefly through admissions on confession of faith. From the first it has strongly desired to have its minister, Rev. H. T. Widemer, installed by council. The council of recognition held last October was ready to proceed to installation, but at the request of one member recommended that, inasmuch as the minister chosen had not all the usual papers, the matter go over for the time and be referred to a larger council to be called later. This larger council met on June 8, and found it necessary to hold two protracted sessions. The case was peculiar. The candidate had been charged with evil years before, when he was an Episcopal clergyman, and had been brought to trial before a church court. This tribunal, after an inquiry running through two months, acquitted him completely, except as to a technical and unintentional violation of Episcopalian law. The bishop, however, though not a member of the court nor present at its sessions, took a course that discredited its findings with many persons and led the candidate to withdraw from the denomination. As a consequence two presbyteries, when he was afterward a minister in the Presbyterian body, came into conflict over him, one being his supporter and one his opponent, so that in the interests of peace for all concerned he withdrew from that denomination also. After much inquiry the council accepted the decision of the Episcopal court as to the earlier years of his ministry and a majority of its members became satisfied that the later matters which were held by some to be sufficient ground for refusing installation were really echoes of previous erroneous charges supported in some cases by acts of the candidate which might be open to criticism on the score of wisdom but not of morals. The council therefore approved the action of the church and voted to assist in the installation services. These occurred on the 17th and were largely attended. The feeling of outsiders in the city and the judgment of the council was influenced not a little by the fact that for over three years the candidate had proved himself in substantially the same congregation an acceptable and successful pastor.

MONTECLAIR.—First celebrated its 27th anniversary the first Sunday in June. The church, of which Rev. A. H. Bradford, D. D., is pastor, now numbers over 850 members. It gave last year for benevo-

lences \$17,000 and for home expenses \$13,000. Over 50 were added to the membership during the year. The property is valued at about \$200,000, and the audience-room, which now seats 1,200, is outgrown and it is expected that it will soon be enlarged to accommodate four or five hundred more. The growth of the church, however, has only kept pace with that of the neighborhood. The church supports a flourishing mission of which Rev. Louis F. Berry is pastor.

Pennsylvania

PHILADELPHIA.—There has been within the bounds of the Congregational Association of New Jersey a Northern New Jersey and a Washington Conference. June 15 a gathering of representatives of the churches in this city and of that in Vineland, N. J., and members of the Philadelphia Association of Ministers was held at Park Church in this city to consider the formation of a Philadelphia Conference of churches. All the churches were represented. A constitution was adopted and a conference was formed, and Rev. C. H. Richards, D. D., was elected moderator for the year. A public evening meeting followed, at which addresses were made by several members of the conference.

THE INTERIOR

Ohio

CLEVELAND.—*Euclid Avenue.* Children's Sunday was observed by special services of the Bible school. Eight infants were baptized and 13 boys and girls of the Sunday school seven years of age received copies of the Bible. Rev. P. W. Sinks, the acting pastor, gave in part a sermon on Jesus and the Children, a printed copy of which was distributed to the congregation at the close of morning service. The evening theme was The Church and the Children.

FREDERICKSBURG.—First held its annual meeting, June 9, with good attendance. An increase of 23 in the membership was recorded during the past year. Rev. L. J. Travis has just begun his pastorate. The Sunday school has almost doubled its enrollment since the present superintendent took charge. June 13 was observed as Children's Day with a good program and a well filled house.

SANDUSKY.—Rev. C. A. Vincent has an especially favorable opportunity to take a well-earned and much-needed vacation, and goes abroad, July 10, for two months with the party of Rev. Sydney Strong for England, Scotland, and France with bicycle accompaniment.

Illinois

[For Chicago news see page 898.]

OLNEY.—Rev. B. J. Malone has just closed his second year of service with this church, which is united in its pastor. A Sunday school has been organized in an outlying district in which the pastor has been preaching regularly every two weeks.

WARRENSBURG. is succeeding in a brave struggle to hold its own. The pastor, Rev. J. P. Preston, is generously giving his Sunday afternoons to a point in the country a few miles out.

Indiana

INDIANAPOLIS.—*Plymouth* will continue regular services through July, with supplies after the first Sunday. Rev. F. E. Dewhurst delivered the Commencement address before the graduating class of Vincennes University.—*Mayflower.* Rev. N. A. Hyde, D. D., and family, are at Ludlow, Vt., where they will spend the summer. Children's Day was observed June 13, with large attendance and enthusiasm.—*People's.* Rev. O. D. Fisher, the pastor, has been elected president of the city Sunday School Superintendents' Union. Special services were held in the evening of Children's Day and the doors of the adjoining room were thrown open to accommodate the large congregation.

COAL MINE.—This mission work, which had its foundations laid by Rev. James Hayes, has so developed that it has been divided into two fields. Rev. J. A. Griffin lives in the parsonage at Coal Bluff and divides his time with Perth. Rev. C. F. Hill lives at Caseyville and becomes the pastor of that place and Cardonia. The Caseyville camp now numbers 1,100 and with the opening of adjoining mines will soon have 3,000 population. Mrs. E. R. Cheney, the new field secretary of the W. H. M. U., visited these fields recently, and also the Terre Haute churches.

KOKOMO.—Rev. R. J. Smith is delivering a course of Sunday evening lectures on various topics, such as Theosophy and Spiritualism, and demonstrating the permanent value of Christianity as opposed to them. The congregations are large. The work of the church is gaining perceptibly and reaching all parts of the city.

RIVERSIDE.—This young enterprise is prospering and the members are full of zeal. A large tent has

been secured, in which services are now held. A lot has been purchased worth \$400 and foundations have been laid for a brick and stone edifice to cost \$2,000. The Sunday school has an attendance of 100.

ELKHART, under its enthusiastic pastor, Rev. F. E. Knopf, was never stronger than it seems at present.

Michigan

DETROIT.—Old First observed Children's Day with the usual features. Dr. Nehemiah Boynton, the pastor, delivered the address on the theme The Escorts of Jesus.—People's regrets much that Rev. Morgan Wood feels it his duty to accept the call of the Bond Street Church, Toronto, Can. He has spent six useful years in the city and he will be missed.—Boulevard held a Children's Day service in the afternoon and the commodious chapel was too small for those wishing to participate. Seventeen children were dedicated in baptism.—The Congregational pastors of the city and vicinity with their families enjoyed a delightful outing on Monday, June 14. The trip was up the Detroit River, through Lake St. Clair, past the Flats to Algonac and back. The outing was arranged to take the place of the regular monthly Ministers' Meeting.

WHITE CLOUD.—Rev. C. H. Daines closed his pastorate June 29, to take up work in his new field at Oberlin, O. He has done excellent work in this triple field, and leaves with the best wishes of many friends.

EASTMANVILLE.—Rev. C. G. Rose, the pastor, is greatly encouraged. Every communion welcomes several new members to fellowship. The church has repapered and otherwise decorated its auditorium.

OWOSSO.—Rev. W. S. Ament and family are visiting here. He is the senior missionary of the A. B. C. F. M. at Peking. He is in good spirits over the outlook for Christianity in Peking.

The Alpine and Walker church has been beautifying its house of worship.—Rev. J. R. Mason at Mattison is pushing the work zealously, and has helped to organize three Sunday schools in the vicinity of late.—Muskegon begins the work of renovation soon.

Wisconsin

MENASHA.—A recent memorial service was held, with addresses relating to the life and death of Mr. C. P. Northrop, for many years church clerk. In the evening a union mass meeting in behalf of starving India was addressed by Prof. A. H. Sage of the Oshkosh Normal School. Over \$150 were raised at once, and more will follow. Rev. S. T. Kidder is pastor.

MILWAUKEE.—Plymouth. The Nazarene lectures, by Rev. J. B. Koehne, were given lately. Dr. D. N. Beach of Minneapolis supplies the pulpit July 18 and 25 and Aug. 1. The three following weeks the church will be closed. Deacon Isaac Titworth, father of the pastor, Dr. Judson Titworth, died at Dunellen, N. J., May 15, at the age of 93 years.

BLOOMINGTON held its semi-centennial June 12, 13. The church has had 14 pastors. The memorial services drew together a large number of old settlers, and the papers covering the phases of the 50 years past were full of interest. The present pastor is Rev. T. W. Schoenfeld.

NEW LONDON.—Rev. W. B. Millard is having large success in this field. The congregations crowd the present house so that a new one is to be built, as provided for by a legacy. The new parsonage is satisfactory.

WATERTOWN.—Evangelist Pratt will conduct a Bible training school in this place, and has already moved his family to the city. A large, three-story building has been leased for a term of years.

Rev. Joel Martin has closed a two weeks' series of meetings in Waupun with excellent results.—Springvale has collected a carload of corn, providing 450 bushels itself, for the India sufferers.

THE WEST Missouri

CARTHAGE.—During the 16 months' pastorate of Rev. A. J. Van Wagner, audiences have increased fourfold and 43 members have been received. Previous to his coming the question of disbanding had been seriously considered, but now all fear of that is removed.

Iowa

WESLEY.—This town, with a population of about 800, has now its second Congregational church, the first being Scandinavian. The English church was organized, June 15, with nine members, several others expecting to unite. There is but one other English-speaking Protestant church in the community. At the recognition services Secretary Douglass preached the sermon and made the address to the people. The day following the people began to circulate a subscription for a building.

GRAND VIEW is in the German Association, but the pastor, Rev. C. W. Anthony, preaches every Sunday once in German and twice in English. The Sunday school is also conducted in English, a session being held in German Sunday afternoons. The young people of all the churches unite in sustaining a C. E. Society.

Minnesota

MINNEAPOLIS.—Plymouth enjoyed its annual outing, June 12, at Washburn Park. About 500 persons attended and all had a pleasant time.—Bethany. Rev. J. W. Heyward closed his work June 13. During his 15 months' pastorate church finances have been straightened out and attendance on all services has largely increased.

GRANADA.—A \$600 parsonage has just been completed. The pastor preaches at an out-station. The church, organized only two years ago with less than a dozen members, has now a house of worship and a parsonage paid for except a small debt on the latter to the C. C. B. S. It is also supporting work in the country.

FAIRMONT.—The corner stone of the new \$5,000 edifice has been laid. The work will be pushed, and it is expected to dedicate free of debt in September. Services with large congregations are now held in a hall.

BIG LAKE.—Improvements upon the church property, new hymn-books and progress in molding a membership composed of various denominations into unity are reported.

Nebraska

TRENTON.—The pastor, Rev. D. F. Bright, cares for seven out-stations, some of which, however, have service only once a fortnight. Each week he preaches six times, attends prayer meeting, C. E. meeting, teaches in Sunday school, drives 100 miles, and spends the remainder of the time in calling, study and rest.

McCOOK.—The tower was demolished by lightning, June 10, but fortunately the main part of the edifice escaped unharmed. Only a few years ago this church was stripped of its building by cyclone.

PACIFIC COAST Washington

SPRAGUE.—The membership has been greatly reduced by the removal of the railroad shops, but Rev. O. S. Haines finds that an encouraging field is still left.

Rev. H. H. Wikoff is making a tour of the State in the interests of the C. C. B. S.—Long Beach has a class of 17 members for Bible study, conducted by Rev. H. W. Mercer.—Lake Park is the residence of Rev. Herbert Gregory, whose parish includes two churches and three preaching stations.—The people of Ritzville show appreciation of their pastor, Rev. G. H. Newman, by increased attendance at regular services.

EDUCATION

—The graduating exercises of Dow Academy, Franconia, N. H., occurred June 17, the participants acquitting themselves with honor to the institution. The principal is Prof. F. W. Ernst, and Rev. G. W. Brooks of Boston is president of the board of trustees.

—Fairmount College at Wichita, Kan., is one of the newer institutions of the Southwest, and will graduate its first class two years hence. The institution is assured of local support, and has done good work already, both in its preparatory department and in the work of its two classes thus far.

—A pleasing exercise at the Commencement of the University of Nebraska, Lincoln, was the address of Dr. Edward Everett Hale on a Liberal Education. He spoke to a cordial audience, and placed before his hearers the highest ideals. The graduates numbered 160, of whom forty were from the law department.

—The thirty-eighth Commencement of Olivet College, June 17, added twenty-three to its roll of graduates. Seven of the thirteen young men expect to enter the ministry. President Sperry's baccalaureate sermon rehearsed some of the spiritual gifts which he hoped the graduates bore with them. The missionary address was on the Eastern Question by Rev. D. A. Richardson of Grand Haven. The alumni address by Rev. C. F. Swift dealt with the need of Christian attention to the sociological problems of the day. The

season was crowned on the last evening by a fine rendering of the oratorio of The Messiah by a chorus of 150 voices.

—The second session of the Atlanta University conference on problems of Negro city life was held at Atlanta, Ga. The conference this year was of special interest, as following on an extensive investigation into the material conditions of Negro life in the large cities, conducted in co-operation with the United States department of labor, and published in its tenth bulletin. The report shows that the mortality of Negroes in cities is greater than that of whites, owing in part to the necessity of family support by the work of women and the consequent neglect of home and family life.

—The baccalaureate at Wells College, Aurora, Ill., was preached, June 6, by Rev. G. P. Nichols, D. D., of Binghamton on Self-Sacrifice, the Conservation of Life. Class Day was rendered especially interesting by the presence of Mrs. ex President Cleveland, who came to present, in behalf of the Class of '85, of which she is a member, a beautiful memorial window. By her invitation Mr. Richard Watson Gilder made the presentation address, at the close of which Mrs. Cleveland unveiled the window with a few appropriate words. The central figure of the window represents Aurora. Bishop Vincent delivered the Commencement address on The Parlor, What It Stands for in the Household. The alumnae dinner this year was marked by a new feature of after-dinner speeches.

—“Life is a divine opportunity,” was the keynote of Dr. George A. Gordon's baccalaureate sermon at Harvard last Sunday. The weighing of its gifts and choice of what is highest is the young man's chance in the world. “The passion for righteousness” in every walk of life “is the crusade we need today.” At Williams President Carter used Christ's quotation from Deuteronomy, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” to warn the graduates against the most subtle temptation of the time, that of overestimating the temporal in comparison with the spiritual needs of man. President Hyde at Bowdoin spoke of freedom which comes by truth or right relation to environment. At Smith President Seelye emphasized the cloud of witnesses, real spiritual presences, vitally interested in our success or failure, whose presence is a motive for right living. At Mt. Holyoke Dr. Arthur Little presented the great alternative of our Lord's question, “What shall it profit a man if he shall gain the whole world and lose his own soul?” emphasizing the peril of an overestimate of worldly advantages. “Earthly possessions and acquisitions, however choice, have value only as they are transmuted into the immortal traits of character.”

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WEEKLY REGISTER

Calls

BACHELER, Gilbert H., Hartford Sem., accepts call to Ferry, Me.
 BEACH, Arthur G., Yale Sem., to Ashland, Wis.
 BURLING, Jas. P., formerly of Green St. Ch., Chicago, to Kearney, Neb. Accepts, and has begun work.
 DUTCHER, Norman H., Andover Sem., accepts call to Vergennes, Vt.
 EVANS, John E., formerly of Henry, Ill., to Oasco, Wis.
 FOSTER, E. D., to Merrill, Mich. Accepts.
 FOSTER, Frank, lately of Andover, O., to Memorial Ch., St. Louis. Accepts for three months, with a view to permanency.
 GRAY, Henry P., to remain a third year at West Branch, Mich.
 GRIFFITH, Wm. R., Welsh Ch., Denver, Col., to Strang and Shickley, Neb. He has begun work.
 HAYWARD, Chas. E., E. Fairfield, Vt., to First Ch., Jericho.
 HELMS, Geo. L., Faulkton and Cresbard, S. D., to Lake Henry and Drakula. Accepts.
 HEYWARD, Jas. W., Bethany Ch., Minneapolis, to Clear Lake, Io. Accepts.
 HATTE, Casper W., First Ch., Peoria, Ill., to Euclid Ave. Ch., Cleveland, O.
 KEENE, J. L., N. Maukat, Minn., to Belgrade, for a year.
 LEWIS, Henry, to remain another year at Schroom Lake, N. Y.
 MERRILL, Chas. C., Yale Sem., accepts call to Steubenville, O.
 MILLARD, Watson B., formerly of Plymouth Ch., St. Paul, Minn., to supply for a year at First Ch., Port Huron, Mich., while the pastor travels in Europe.
 MOOR, David Y., Yale Sem., to Willington, Ct., for a year. Accepts.
 PRESTON, Elmer E., formerly of Topeka, Kan., to Owen's Grove, Io. Accepts.
 PRINGLE, Henry N., formerly of Anoka, Minn., to Eastport, Me.
 PROVAN, Jas. Lowell, Mich., to Shelby.
 REED, H. L., Vt., to Presb. Ch., Albany Ore. Accepts.
 REEVE, John C., Pilgrim Ch., Springfield, Mo., to Cole Camp. Accepts.
 RICHARDS, Howard A. N., formerly of Lakewood Ch., Cleveland, O., to Unionville.
 SCHAEFFER, Grant L. (U. B.), Yale Sem., accepts call to Oxford, Ct.
 SEVERANCE, Claude M., has begun work at Denison (not Denwa) Ave. Chapel, Cleveland, O.
 STAPLETON, Robt. S., Chicago Sem., to Cannon, Mich. Accepts.
 STEAKINS, Wm. F., formerly of Marlboro, Mass., accepts call to Norfolk, Ct., to begin Oct. 3.
 TOWER, Chas. E., Van Cleve, Io., to Silver Creek and Keok. Accepts.
 TRAVIS, David Q., lately of Pocatello, Ida., to Marion, Ind. Accepts.
 WADSWORTH, Geo., formerly of Big Horn, Wyo., to Ulysses, Neb. Accepts.
 WEST, R. B. (German), now preaching for Christian Ch., N. Shrewsbury, Vt., accepts call to Bridgewater.
 WILLISTON, Martin L., Elmhorst, Ill., to Central Ch., Attleboro Falls, Mass. Accepts and has begun work.
 WOOD, Morgan, People's Ch., Detroit, Mich., accepts call to Bond St. Ch., Toronto, Can.

Ordinations and Installations

DIXON, Miss Sarah A., o. p. Tyngsboro, Mass., June 16. Sermon, Prof. G. K. Morris, D. D.; other parts, Rev. Messrs. J. W. Dodge, C. L. Merriam, W. A. Bartlett, Rev. Mrs. Amelia A. Frost.
 HILDRETH, Homer W., o. p. Albany, Vt., June 16. Sermon, Dr. G. W. F. Birch; other parts, Rev. Messrs. Leonard Dodd, E. L. Sheaff, C. L. Guild, J. C. Langford, C. H. Merrill.
 KIRTLAND, Chas. C., o. p. Sebastopol, Cal., May 25. Sermon, Rev. J. H. Goodell; other parts, Rev. Messrs. C. S. Nash, W. A. Tenney and L. D. Rathbone.
 MACKAY, Chas. C., o. p. Le Raysville, Pa.
 MATHER, J. Bruce, i. Vine Ch., Minneapolis, June 15. Sermon, Rev. G. R. Merrill, D. D.; other parts, Rev. Messrs. J. A. Stemen, L. H. Kellar, E. F. Ingersoll, D. D.
 PAGE, Wesley E., o. p. Milton, Ct., June 15. Sermon, Prof. L. O. Brastow, D. D.; other parts, Prof. Samuel Harris, D. D., Rev. Messrs. E. C. Starr, R. E. Carter, Evan Evans, John Hutchins.
 REED, H. L., o. p. as evangelist, Manchester, Vt., June 16. Sermon, Rev. C. O. Gill; other parts, Rev. Messrs. G. T. Smart, A. C. Reed, father of the candidate, W. S. Walker, P. S. Pratt, D. D.
 SLOAN, Alex., Jr., o. p. Groveland, Mass., June 15. Sermon, Prof. E. Y. Hunka, Rev. Messrs. J. D. Kingsbury, D. D., G. H. Reed, F. B. Noyes, L. F. Berry, C. W. Collier.
 Resignations

CHASE, Edward, Hallowell, Me., after a pastorate of 14 years.
 EFFENS, Edward H., Pittsfield, Vt.
 HOLMAN, David A., Chester, Mich.
 KRUM, John P., Kelloggville, O., to take effect Aug. 1.
 REEVE, John C., Pilgrim Ch., Springfield, Mo.
 SHULTZ, Jacob K., Chester Center, Io.
 UPDYKE, Stephen G., Waseca, Minn.
 WHITHAM, Frank E., Green Ridge, Mo.
 WILMOT, Wm. F., Utica, Mich.

Churches Organized

STEUBEN, Wis.
 WESLEY, Io., Second, 15 June, nine members.
 Supplies for the Summer
 WARREN, Vt., Geo. A. Andrews, Andover Seminary.

Miscellaneous

BLAKE, Elmer T., and wife, were recently surprised by a call from a large and enthusiastic company of their parishioners in Charlestown, N. H., who presented them with a handsome oak bookcase as a testimonial of esteem.
 DANA, Malcolm M., of Brooklyn, N. Y., is slowly convalescing. Among the many disappointments his sickness has entailed is the being obliged to decline the invitation to preach the annual sermon before the International Conference of Charities, which meets at Toronto, July 11. He has long been a moving spirit in the conference.
 DIFFENBACHER, Benj. F., now chaplain, has removed from Ulysses, Neb., to Lincoln.
 FANKHAUSER, Chas. K., of Avon, Ct., is just recovering from a long and serious illness, brought on by overwork in his parish in connection with his post-graduate course at Yale.
 HATCH, Franklin S., of Monson, Mass., and JENKINS, Frank E., of Palmer, have sailed together for a two months' trip abroad. After a bicycle tour of England it is likely that Mr. Hatch will visit Ireland and Mr. Jenkins will go to Italy, returning by the Mediterranean.
 JONES, Newton I., South Hadley, sailed for Europe from New York, June 21, to remain abroad till the early part of September.
 LATHROP, Stanley E., of Ashland Academy, will supply at Hayward in the absence of the pastor, Rev. L. W. Winslow.
 MARVIN, John T., formerly pastor at Corning, Io., is temporarily residing at Grinnell.
 TURNER, Leonard A., on the eve of departure for his new pastorate at Indiana, Neb., was given a reception by the people of Plymouth and Kilpatrick, as one evidence of their hearty appreciation.
 WILLIAM, Lewis, of Port Leyden, N. Y., has decided not to withdraw his resignation, and will reside for the present at Utica.
 WINSLOW, Jacob, who recently resigned at Fremont, Ind., has purchased a fruit farm near South Haven, Mich., and removed there with his family.

Marriages

The charge for marriage notices is twenty-five cents.

FIELD-JONES-In Brockton, June 9, by Rev. Dr. A. W. Archibald at the Porter Church, John Howard Field of Brockton, son of J. W. Field of Dorchester, and Lizzie Lee, daughter of A. T. Jones of Brockton.
 MATHEWS-KIMBALL-In Austin, Minn., June 9. George Rayolds Mathews, professor in Salt Lake University and a member of the Yale Divinity Class of '87, and Lois Carter Kimball.
 NORTON-RUSSELL-In Wellesley, June 16, by Rev. George G. Phipps of Newton Highlands, Fred Lewis Norton of Boston and Mary Rebecca, only daughter of William L. Russell of Wellesley.
 WALLACE-SANFORD-In Bridgewater, Ct., June 9, by Rev. John O. Jones of Bound Brook, N. J., Rev. W. W. Wallace of Middletown, N. Y., and Genevieve S., daughter of the late Horace N. and of Dora Kasron Sanford. Mr. Wallace and his wife are to sail from New York the last of June to join the Madura Mission, South India.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HIGGINS-In Orleans, June 18, Deacon Jonathan Higgins.
 HOTCHKISS-In Sharon Inn, Sharon, Ct., after a long sickness, June 19. Imogene S., widow of the late Frederick A. Hotchkiss.
 MILLS-In Peabody, May 17, Lydia Mills, aged 90 yrs., 8 mos., 11 dys.
 SHURR-In Ellsworth, Minn., June 4, Lillian, daughter of J. B. Shurr, a member of the Congregational church, aged 27 yrs. Her life was beautiful and her death triumphant.
 THAYER-In Presque Isle, Me., June 12, Mary P., widow of Rev. P. B. Thayer, of Garland, Me.

IN A BAD CONDITION.—"My stomach was in a very bad condition and was so weak I could not retain food. Since taking Hood's Sarsaparilla and Hood's Pills my stomach does not trouble me. My husband has taken Hood's Sarsaparilla for rheumatism and it has helped him very much." MRS. C. B. OLIVER, South Yarmouth, Mass.

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COMMENCEMENT DATES

The following list includes the Commencement and Anniversary days of the leading educational institutions:

UNIVERSITIES AND COLLEGES

Amherst, Amherst, Mass.,	June 30
Bates, Lewiston, Me.,	July 1
Colby, Waterville, Me.,	June 29
Dartmouth, Hanover, N. H.,	June 30
Harvard, Cambridge, Mass.,	June 30
Michigan, Ann Arbor, Mich.,	July 1
Middlebury, Middlebury, Vt.,	June 26
Pomona, Claremont, Cal.,	June 30
Radcliffe, Cambridge, Mass.,	June 29
Vermont, Burlington, Vt.,	June 30
Wesleyan, Middletown, Ct.,	June 26
Yale, New Haven, Ct.,	June 30

SEMINARIES AND ACADEMIES

Thayer, Braintree, Mass.,	June 26
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Nervous Weak Tired

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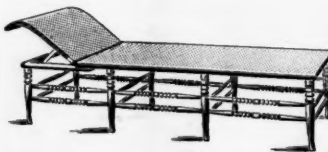
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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 4-10. Consecrated Patriots—
What Will They Do? Deut. 32:1-18.

Recent imposing public events have served to remind us of the greatness and glory of our country and to stimulate us by the example of illustrious leaders to a more thoughtful and heroic patriotism. The splendid pageant in New York when the Grant mausoleum was dedicated, all the stirring scenes and suggestions connected with the unveiling of the monument to Robert Shaw, the southern trip of President McKinley with its accompanying exhibitions of a patriotism that overleaps sectional and party barrier—all these are proof that our people are still loyal and ardent in their attachment to what represents the dignity and mission of this nation. It is pleasant to set these displays of unselfish and far-extending patriotism over against lynchings and other outbursts of passion and disregard of law, and over against also the dickering and the greed shown in the making of the tariff, and the distress and want rife in many parts of the country.

For we cannot close our eyes, as we draw near the celebration of the nation's birthday, to the fact that along with all that we have to be proud of and grateful for there is much discontent, just in some degree and calling for wise and patient treatment. So when the question is asked, What will consecrated patriots do? we cannot dispose of it simply by repeating the old, commonplace injunctions, good as they are, "Pray for your country, attend the primaries, vote regularly and righteously." We must go deeper. First of all we must seek to understand and, in so far as in us lies, to allay the discontent about us. More men today have grievances, real or fancied, than we realize. The foreigner working on the highway whom you pass every day, the motorman on the trolley, the housemaid in the kitchen, may be letting their troubles rankle in their hearts, when a sympathetic word from us might make them patient and reasonable. If they are cherishing mistaken notions the Lord may give us wit enough to remove them. Perhaps they can teach us something. What is needed, at any rate, is that rare Christian virtue, the gift of putting one's self in another's place and of seeing life, at least temporarily, through his eyes. It is the business of the Christian patriot, also, to be hospitable to measures looking toward the betterment of society. Wild schemes are in the air, to be sure, and it is a safe rule to stick to the old order until the new exhibits decided advantages, but we shall never get any progress or reform unless we keep our minds open to the new truth, the new opportunity. For instance, I can hardly imagine any Christian Endeavorer in greater New York not being eager to enroll himself in the Citizens' Union. It is God's way of working that the old order should in time—through evolution, not revolution—give place to the new.

The consecrated patriot will always exalt the righteous and the divine elements in our national life. He will support only those men and measures that stand for truth and justice and mercy. He will hold before himself and before all whom he can influence ideals of life which make those who cherish them simple and sturdy, not showy and artificial, humble and considerate, not vain and selfish, broadly and genuinely patriotic, not bombastic and boastful.

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INTERNATIONAL MISSIONARY UNION

BY MRS. W. E. BELDEN

One hundred and fifty-five foreign missionaries came together at Clifton Springs, N. Y., June 9-15, and enjoyed a week of rich and heavenly intercourse. This unique gathering has now entered upon its fourteenth year, with a revised constitution and increasing membership. The great fields of China, India, Japan and Turkey claimed two-thirds of the missionaries present, but among the twenty-one societies and twenty-four distinct countries represented laborers from Abyssinia, Assam, Austria, Egypt, Korea, Laos, New Zealand, West Indies and other little known fields were present, giving a glorious panorama of mission work. Two modest little Japanese ladies, who have recently taken the degree of M. D. and are about returning to their native land, a Japanese pastor, and a young Chinaman on his way as a delegate to Northfield added interest to the occasion as fruits of mission work.

The morning devotional sessions were unusually spiritual. The need of the infilling of the Holy Spirit, the practical working of the Spirit, with abundant illustrations from personal experience, was a theme which ran like a silver thread through the whole week. By special request Mr. J. R. Mott, lately returned from a journey around the world, gave an address upon the World's Federation of Christian Students. He gave an inspiring view of the student movement in its rapid development and its future prospects, which in its new federated form binds together for systematic work students from every land where Christianity has founded a college. Not less interesting was Dr. H. A. Schauffler in his address upon the Bohemians on both sides of the Atlantic, or Rev. Theophilus Waldmeier in his account of work in Abyssinia. He is now about to establish the first asylum for the insane in Syria. The awful horrors of the famine and plague in India were graphically pictured by Rev. H. A. Crane and others. The providential openings for Christian work in the midst of, or by reason of, these distresses gave a silver lining to the dark cloud. Obstruction to work and persecutions in these and other fields more than once brought out an expression of feeling that the darkest periods of history are the times of greatest opportunity.

Among the topics for discussion—old but ever new and of vital importance—were those upon Education, Methods, Comity and Cooperation, Literature, The Native Church, The Missionary, on furlough or on the field, and in his relation to diplomacy and protection. The relative importance and opportunities of fields at this moment was a fruitful theme, and caused no little amusement when missionaries from all parts of the world in turn gave each his convincing arguments to show his field of paramount importance.

One might wish for a camera to preserve the picture of the venerable Drs. George W. Wood and Cyrus Hamlin as they arose and followed the remarks of Dr. W. A. Farnsworth of Turkey on the subject of Missions and Nations. These veterans, with more than four-score years behind them, in a colloquial way reminded one another and us of their early days in Constantinople, when Daniel Webster had decided the question that American missionaries had the same rights as other American citizens.

The money problem in missions, as Dr. M. P. Parmelee of Trebizond remarked, like the poor, is always with us. But the expression of opinion, founded on experience in all fields, was the same. Churches and individuals should be made self-supporting at the earliest possible moment as the best means of making strong Christians. Dr. T. L. Gulick, born in the Sandwich Islands, said that the churches there had always been built by natives, first of thatch, then of wood and now of stone, the pastors being supported by their

own people. The hope was expressed by many that self-supporting missionaries sent out in connection with our mission boards, as so extensively done abroad, might become more common in America.

A tender and tearful session, yet one strong with faith and consecration, was that held to pray for missionaries and their children separated or about to be separated. The Ladies' Session and the Children's Session were, as usual, the most popular and were crowded with short addresses. There was singing in various languages—the Cree, the Naga, the Telegu, the Siamese, the Hindustani—and various dialects of China and Africa. At the farewell meeting forty-four sat upon the platform as returning or going for the first time to their fields during the coming year. Their brief remarks were full of hope, of faith and of intense interest in their work. The farewell words were spoken by Dr. Cyrus Hamlin and by Dr. Henry Foster, the beloved friend of missionaries.

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Turkey and Turkish Problems.

Our April Handbook is now ready, and in view of the deepening war clouds in the East it is especially timely. Entitled *Turkey and Turkish Problems*, it is a reprint of the article by Rev. Edwin Hallock Byington in our issue of March 18. It was widely commented upon by the newspapers of the country, and in its present cheap and convenient form can be easily circulated.

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CURRENT THOUGHT

AT HOME

The problem of overcrowding in the ministry seems to be a real one in the Methodist Episcopal Church South. The *Christian Advocate* of Nashville, the general organ of that body, says: "From every part of the church the report reaches us that the annual conferences are crowded with men. In many quarters it is becoming increasingly difficult to find places for all those who wish to enter upon the itinerancy. But it is still true that for men of uncommon intelligence and consecration there was never a greater demand than now. The bishops assure us that they find it no easy task to supply the strong congregations throughout the Connection, and the colleges are crying with loud voice for fit professors and presidents. How are we to account for so seemingly contradictory a state of affairs, except by supposing that the great majority of the candidates who are now coming forward are inadequately prepared for the work which they propose to undertake?" But the condition above described is not confined to any one denomination. *The Interior*, for example, says that the average annual increase of Presbyterian churches is 100, and of ministers, 144.

ABROAD

The Honolulu *Friend* remarks of the crisis in the affairs of the islands under the title *Shall Hawaii Be Japanese or American*: "Hawaii has now reached the parting of the ways, when this fundamental question of her future is to be decided. Hitherto American influence and American institutions have been progressively predominant, and Hawaii is already very thoroughly Americanized. A revolution is now imperiously menaced by an attempted rapid immigration of the quite intelligent and capable subjects of the populous empire of Japan. That people are within ten days' easy steaming of Honolulu. They have an overflowing population, who have now well learned what a charming climate and noble subsistence are to be found in Hawaii. They are ready to pour in here at a rate which in from five to ten years will render them the great majority in these islands, when the rest of the people and the government of the republic will be wholly at their mercy. There is no possible escape from an early and complete Japanization of Hawaii except in the immediate interposition of the United States or of some European power."

AGAIN AT MOODY'S

Northfield has arrayed itself in the robes of June, and with a radiant face is welcoming its summer guests, seeking mental, physical and spiritual recreation. Like a mother's face its charms increase from year to year.

"The opening of the season" began Saturday evening, June 12, in the great auditorium seating 2,500, with a fine concert under the direction of Professor Phillips. The students of the two schools, over 700 in number, filled the seats back of the platform, which rise up in tiers, and formed a beautiful picture of young life. Choice selections from Handel, Mendelssohn and modern authors were rendered admirably, and the majestic *Ein' Feste Burg* was a fitting prelude to the Sabbath.

The baccalaureate sermon by Mr. Moody to the graduates of Mt. Hermon School and Northfield Seminary was tender, practical and spiritual. His plea was for the Word in its simplicity, to be studied and read that it might help in the work opening before these young women and young men.

The schools have never been more successful than in the year closing. There has been no death, and good work has been done by pupils and teachers, all working in harmony. The Skinner gymnasium Mr. Moody reckons as a great factor in the physical department. Some 700 applicants for the next year indicate the appreciation of these schools, but scarcely one in five accepted for lack of room. S. E. B.

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